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Calvinist Contact

An independent Christian weekly

December 9, 1988 / 44th year of publication / No. 2144

New tax law encourages charitable donations

Robert VanderVennen

TORONTO — Because the government wishes to help Canadian charities receive higher donation income, the new income tax law means that for total donations above $250 the government will give the taxpayer $44 back for each $100 donated. For the first $250 the tax credit is $26 per $100 donated.

Although Christian people do not donate money to the Kingdom causes dear to them merely because tax rates encourage them to do so, Christian causes are hoping for a higher level of donations this year because of this incentive, reports Harry Houtman, Executive Director of Christian Stewardship Services.

The tax reform especially helps people with moderate incomes, Houtman adds. He has developed a simple table that shows by how much a family or an individual can increase charitable giving without actually spending more money than last year.

(See end of article.)

A tax credit

The new income tax law will provide a tax credit for donations, an amount by which the tax to be paid to the government is lowered. In the past the total amount of donations was deducted from taxable income before the amount of tax was calculated. In other words, instead of a tax deduction we get a tax credit.

See **EASIER** — p. 3.

Thinkbit

One can do worse than nurture "a faith that can stand the light of day and endure the dark of night."

Reflection on a phrase in a form for the baptism of children.

Reformed umbrella denomination founded in Quebec

Marian Van Til

STE FOY, Que. — When one thinks of the Church in Quebec, Roman Catholicism immediately comes to mind. French-speaking Reformed Christians, however, have a long history in this province and on November 6 reached a milestone in that history with the inauguration of l'Église Réformée du Québec. The inauguration / celebration occurred at the city of Quebec's Chateau Frontenac.

The Reformed Church of Quebec consists of nine founding congregations, eight in Quebec (Ste-Foy, Montreal, Trois Rivieres, St.-Georges de Beauce, St. Lambert, Repentigny, Ste-Croix de Lotbiniere, St.-Romuald) and one just outside Ottawa.

Jean-Guy deBlois, pastor at St. Romuald, co-ordinator of Institute Farel and spokesperson for the inaugural committee, says that members of the mostly French-speaking denomination come from a wide variety of occupational and cultural backgrounds. There are people of all ages, but the presence of many young families adds to the dynamic nature of the church, deBlois feels.

See **REFORMED** — pp. 2,3

Photo: Courtesy of C.E.R.Q.

All pastors of the new denomination were presented with a Huguenot cross.

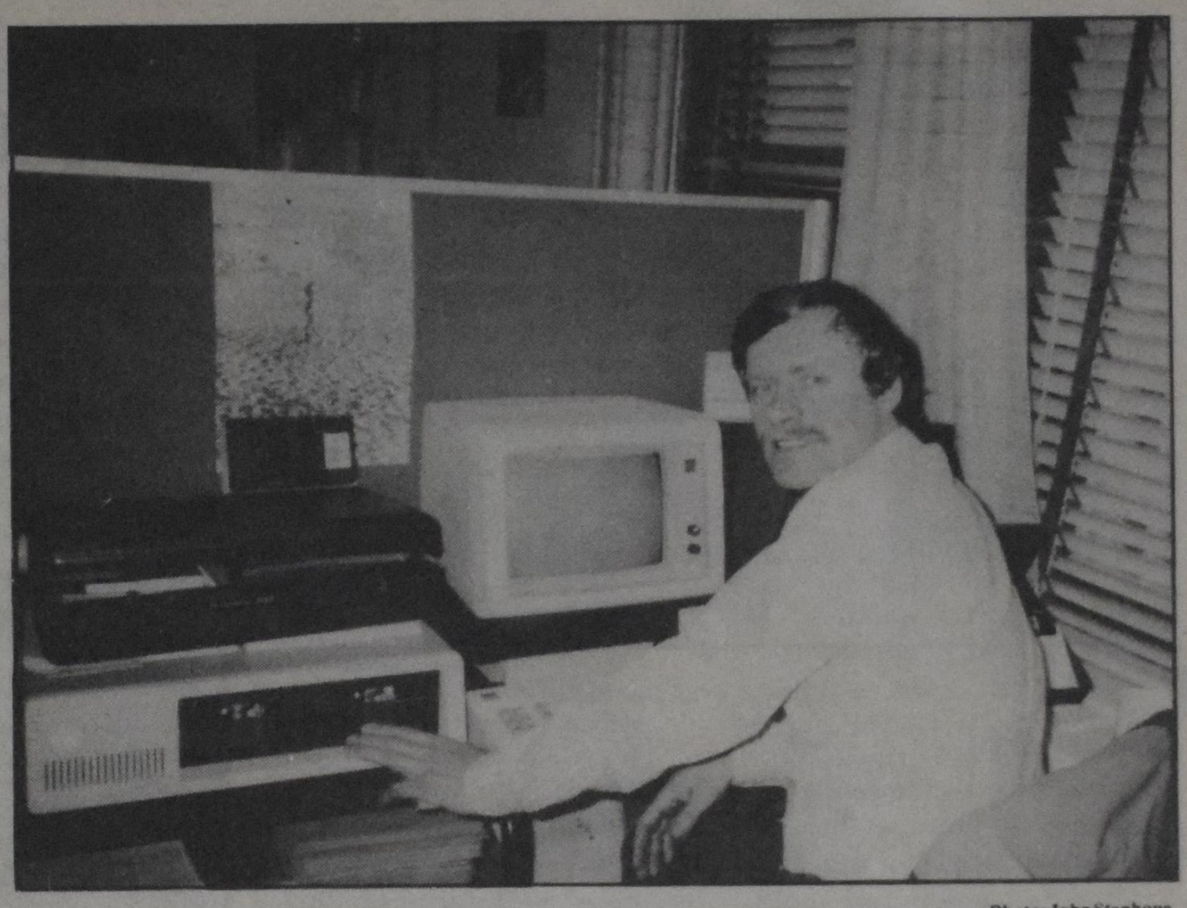

Photo: John Stanhope

Paul Carrick, Founder of Cause Canada, wants to offer literacy program to churches.

Four Montreal churches initiate literacy program

John Stanhope

MONTREAL — Cause Canada, a Christian relief and development organization committed to helping poor and underdeveloped societies everywhere, has initiated a functional literacy program in Canada.

The one-year pilot program seeks to help functionally illiterate Canadians learn to read and write in English (and also in French).

The program is being carried out in Montreal with the help of four Montreal-area churches. These churches include: St. Stephen's Anglican Church, Westmount Baptist Church, Church of the Ascension and Trinity Pentecostal Church in LaSalle.

"It is our intention," says Paul Carrick, founder and chairman of the board of Cause Canada, "to offer a program to the local churches which will enable them to reach out to members of their communities who would benefit from improved reading skills."

Church volunteers

The churches, however, must provide enough volunteers and students to make the project viable.

It was hoped that, in all, eight to 10 volunteers would come forward in the first few months of the project. But at the first tutor-training workshop held at Town of Mount Royal United Church on November 10, 16 tutors came forward with an eye to becoming qualified literacy teachers.

Each tutor must agree to go through a 12-hour training workshop and spend, at least, two hours per week, — twice a week, with each literacy student — for a period lasting one year.

The workshop, taught by two professional literacy tutors, was held on three consecutive nights at TMR United Church.

Paul Carrick, who also teaches a course in Third-World relief development at Champlain College in Montreal, says that the hardest thing of all will be (for the churches) to get interested literacy students to come forward to take the literacy course.

That is why in the months preceding the programs' start (in January 1989) Cause Canada and the churches will utilize a number of ways to attract interested literacy students. These include: placing posters in factories, taverns and community centres; placing public service spots on local radio stations; giving Cause Canada's name and number to *The Montreal Gazette's* literacy Hotline (which was designed to help illiterate residents get literacy training); designating a church member to regularly "spread the word" in their community and others.

It is hoped that 40 to 50 students will come forward to receive literacy training in the first year.

There are one million adult Canadians who cannot read or write at all and another four million Canadians who cannot do so adequately to function properly in our technological society. It is estimated that about 23 per cent of all Montrealers are functionally illiterate.

For more information about Cause Canada or the literacy program — contact: Paul Carrick or Glen van der Werff / Administrative Director, CAUSE CANADA, 455 St. Antoine Street West — Suite 602, Montreal, Quebec H2Z 1J1 — Tel. (514) 861-5692.

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Reformed churches in Quebec have long history

Photo: Courtest C.E.R.Q.
"To God be the glory" on banner in music.

Marian Van Til

It may surprise the average Canadian to know that the roots of l'Église Réformée du Québec "go deep and are as old as those of Quebec itself," notes deBlois. However, Reformed Christians in French-speaking Canada have been a minority, albeit an influential one. A brief look at their history allows one to understand why.

Frenchmen were a part of the Protestant Reformation from the beginning and thus were at odds with the mother church in Rome. DeBlois points out that it was a commentary on Romans by a 16th-century French theologian (Jacques Lefèvre d'Étaples) which "was God's instrument in the life of ... Martin Luther, and of many French Reformers, amongst whom were William Farel and John Calvin."

The French Reformers (also called Huguenots or Reformed Catholics) who moved to Canada used their initiative and economic expertise to found a colony (loyal to the French throne) where they were free to worship as they wished. "Without them," says deBlois, "it is difficult to imagine a modern French-speaking population in North America. If France had allowed a greater number of Reformed Christians to emigrate to New France in the 17th century, in all probability the English would not have taken Canada." Eight of the 11 governors of New France from 1540 to ca. 1630 were Huguenots.

Until 1625, when the powerful Cardinal Richelieu, via the Jesuits, made a concerted effort to "free" New France of the Reformed "enemies of the crown," the Huguenots had dominated the economy and greatly influenced daily life.

The Huguenots' fortunes and rights in New France varied, depending on who reigned on the French throne. At times they and their brand of faith were totally banned — a ban which was almost impossible to enforce.

In 1759 New France was taken by the English and Reformed Catholics were allowed full religious liberty. The identity and worship services of the Reformed faith were officially recognized in 1804, explains Jean-Guy deBlois, "but it was not until 1835 and the arrival at Montreal of two Swiss missionaries ... from the Lausanne Swiss Missionary Society that Reformed faith began to be organized."

A broad-based mission group

That missionary activity began a path which leads to the present and the formation of l'Église Réformée du Québec.

Through the Swiss initiative, a Franco-Canadian Missionary Society was set up "to teach the great doctrines of Reformed faith." From the start, this Protestant society was "ecumenical" — it included Presbyterians, Baptists, Anglicans and Congregationalists. Its aim, says deBlois, was to establish an indigenous French-speaking church, not "segments of French-speaking assemblies in a majoritarily English denomination."

When the society's work was terminated, the Presbyterian Church in Canada (PCC) inherited most of the established parishes. It then formed a committee for French Canadian evangelization to do door-to-door work, give biblical and financial help to groups without pastors and to open a spot for a French-speaking theology teacher at the Presbyterian College.

The Presbyterians established 25 new churches and schools, but after 1881 began to concentrate its efforts in the Canadian West. As a result of that and other factors, the Quebec mission weakened, and continued to weaken for the next 50 years.

By 1975, only three Reformed parishes (Montreal, Ste-Foy, Melbourne) and one Presbyterian journal survived. DeBlois explains that a new beginning was being prepared, however.

Pastors Ross Davidson (St. Paul's, Melbourne) and David Craig (St.-Marc, Ste.-Foy) contributed to developing a church for Quebecers. In 1978, Rev. Harold Kallemyn of the Christian Reformed Church (Montreal) conducted an analysis of Reformed mission in the province. He and the CRC were convinced that much work could be done in Quebec, and other Reformed leaders concurred.

The CRC, however, wanted to help work toward a single, French-Canadian Reformed church and so did not want to lend its name to the work.

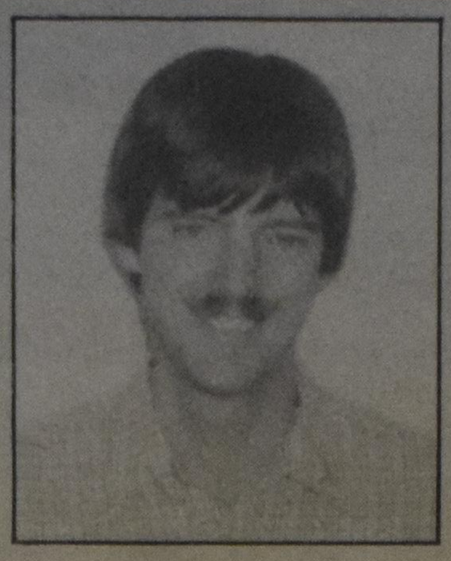
The Presbyterian Church in America (PCA) was also interested in the mission in Quebec and joined the work alongside the CRC. The same year Kallemyn conducted his study, an Evangelical Reformed Alliance (Alliance Réformée Évangelique or ARE) was formed, giving itself three major tasks: to establish a theological faculty (Institut Farel); to launch a magazine of biblical and theological reflection *(Parole);* to revise and publish various French Reformed works, including Calvin's *Institutes.*

A CRC minister, Martin Geleynse, helped organize Institut Farel. Harold

Continued on page 3...

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Gus Polman.



A tale of three whales

Stoplight journalism: while waiting for the green on my way to work a few weeks ago, I caught the corner newsbox parading the latest coloured pictures of whaleheads poking through ice holes. A few moments later, the school day began with a student requesting prayers for the trapped whales during our morning devotions.

The day progressed without further Arctic concerns until bedtime. The final item on the late night news featured close-ups of those bobbing heads while commentators provided a summary of the day's events. So the day began and ended with news from an isolated breathing hole in the Far North.

The saga of the trapped whales provided the media with a textbook-perfect news story. Almost every aspect of audience appeal figured in, somehow. Media research has revealed that viewers' empathetic tendencies are turned on most quickly by young children and animals. Just as little Jessica McClure captured millions of hearts from the bottom of a Texas well, and coloured glossies of bloodied seal pups killed a fur industry, so this daily dose of drama in the North evoked an outpouring of compassion. The naming of the whales — in both English and Inuit — reinforced the illusion of a personal relationship between them and their audience.

Perfect plot

The plot could hardly have been better designed to excite everyone and offend no one. The "enemy" was simply winter moving in, trapping the whales in the newly formed ice; thus the conflict created no sense of malevolence or ill will. The remote Arctic setting stimulated our adventuring instincts as we watched from our climate-controlled living rooms. As Inuit hunters, oil company executives, concrete-bombing helicopters and Soviet ice breakers were gradually added to the action, it felt like a Hollywood million-dollar extravaganza in the making. Finally, the happy ending arrived just before viewers had reached the saturation point: the whales disappeared into the ocean before most viewers became bored.

The event produced a variety of reactions. The Inuit, who regularly discover the remains of trapped whales, wondered why nature wasn't allowed to take its own course. Others questioned the cost: are the lives of three whales worth millions of dollars? Whale-lovers and environmentalists applauded the publicity, viewing the resultant compassion as the first step towards passionate concern for the environment. Though I must confess that I, too, was relieved by the rescue, I was left with reservations about its "mediization."

Illusion of stewardship

I believe that the environmentalists should now be more concerned than ever. Just as we have witnessed politicians posing beside trees to convince us of their anti-polluting policies, so the whale sage creates the illusion that the powers-that-be of our culture are determined to rescue the Creation.

While we watched in wonder as two of the three trapped ones were saved, the other 99 were not safe in the fold, but swimming in seas with rising levels of toxic wastes and hunters breaking anti-whaling agreements. While scientists and oil company executives participated in the rescue, spurred on by President Reagan's best wishes, we forgot that all three parties represent interests that seem unable and unwilling to control worldwide pollution.

Finally, the millions of viewers who, for a few days, surrendered their hearts to three helpless whales were once again able to forget that there is a much greater problem which ultimately threatens every living organism on this planet.

The whale rescue was fascinating but its mediization was deceitful. It ignored the on-going saga of a different type of winter gradually moving in. In *that* story the events are drawn-out, boring, frightening, and we ourselves are "the enemy" — not at all an appropriate media story. When the day arrives that that sage is no longer boring, it may be too late for a Hollywood-style rescue.

Syd Hielema teaches music and English at Toronto District Christian High School, Woodbridge, Ont.

Pensive Dutchie

Syrt Wolters

How did we vote?

That Christendom in North America is heavily dominated by secular humanism is demonstrated strongly every time we have an election. Practice shows that Christians seem to be totally confused about a biblical approach to politics. Every political party in Canada (and the United States, for that matter) has many devout Christians among its adherents. But not one of the main parties has a biblical approach to politics. Actually, such an approach is not wanted. Should not church and state be hermetically separated?

But that, of course, is impossible. Every politician brings his or her "religion" into politics, whether that religion is Christian or pagan. The tragedy is that it is the Christians in the political parties who do the compromising. The Christians in the NDP proclaim: Vote with us, we have the biblical answers. No, say the Christians in the Liberal or the Conservative Parties: Vote with us, because the Christians in the NDP are all wrong!

Where is the specific Christian political voice? There is no such thing. Harry Blamires was right: There is no Christian mind in politics!

One correspondent in *Calvinist Contact*, Harry P. Verburg of Chatham, Ont. has stated: "We are called upon to elect a candidate to represent the local constituency where one resides. Who that candidate may be is for each one personally to decide. This is the freedom we enjoy in this great country of ours."

But what if we don't have a choice? Doesn't scripture say that whether we eat or drink or whatever else we do we should do it to the honour of God? Or does the trivial matter of voting not fall under this admonition? Every time we vote, we make a confession, to use Dr. Goudzwaard's phrase. If we vote for a certain candidate, we must be convinced in our heart that this candidate will represent the Kingdom of God in politics!

But how can any Christian do that if he or she has identified him- or herself with a political party which does not want to mix religion and politics? A party which does not think at all in terms of Jesus Christ being given all authority in heaven and earth!

Harry Verburg goes on to say that, while being a member of CHP, he will not vote for this party! So he's holding two irons in the fire. Wasn't that the perpetual sin of Israel? Serving Jehovah and ... idols? A small Christian party cannot be effective, he says: Christians by themselves cannot accomplish anything!

I have great difficulty with that. In the first place, do we have to accomplish anything? Or did Christ himself not accomplish everything on the cross, after which he called his followers to act as obedient citizens of his Kingdom. Strange as this may sound, the only mandate we have is: Be obedient, also in politics. Proclaim to the world that politics is governed by the constitutional law of the Kingdom: Love God above all and your neighbour as yourself. This Kingdom love sets the tone for every aspect of politics, whether we deal with free trade, immigration policies, labour relations or educating our children. There is not a single aspect in politics in which that Kingdom love does not come into play.

This sounds very childish and very naive to any modern politician because they lack the vision of faith. But one would expect that Christ's own followers would identify themselves with this approach in politics. Alas, this is not so. We think we can accomplish more if we do it our way.

A Christian political program for Canada should state that Canada, as it is, is not a true democracy, because we still have labour laws on the books which deny freedom of religion. (The closed shop practice is more communistic than Christian.) We say we believe that education belongs with the parents while we accept the practice of public schools, which is also a violation of our freedom of religion. The government should step back from prescribing a curriculum philosophy, but the main political parties are in favour of this violation of educational freedom.

Are we as Christ's followers going to identify ourselves with this? When are we going to learn again to live by faith, also in politics?

Syrt Wolters is a semi-retired barber from Victoria, B.C.

Easier for upper-income donors

... continued from page 1.

If a person or family with the same income as last year donates the same amounts to charities, they will receive a larger tax refund than last year. The government is hoping people will not merely pocket that extra money, but in effect will donate it back by making larger charitable donations. People who wish to be stewardly wise in their giving will be re-thinking the amount of contributions they are able to make in 1988.

Donations up to 20 per cent of net income are eligible for these new tax credits. Donations above that level can be carried over as tax credits for future years. The tax reform makes it easier for people of comfortable means to donate at the 20 per cent level each year.

These tax changes accent again the importance of churches and donors using numbered envelopes for collection-plate donations, so that the accumulation of small donations can be claimed on income tax returns. Otherwise the donors are denying themselves or their church 44 cents on each dollar donated.

Per cent by which donations can increase without extra cost

Gross Income	Family of Four (one income)	Single Person or spouse with own income
$10,000	---	24%
$20,000	27%	21%
$25,000	23%	17%
$30,000	21%	12%
$40,000	8%	8%

Reformed churches in Quebec

Audience in beautiful room in Chateau Frontenac.

... continued from page 2.

Kallemyn was head of publications for Farel and David Racine, French secretary to the Canadian Bible Society, was editor-in-chief of *Parole*.

As these works and the parish churches grew, it became evident that a more formal church structure was needed. Thus, on Jan. 5, 1984, upon request of the elders of the Reformed Church of St.-Georges de Beauce and in front of representatives of various other Reformed congregations, a resolution establishing a counsel of Reformed congregations was passed. This counsel (Conseil des Églises Réformées du Québec — CERQ) was to establish contact with the mother churches (CRC, PCA, PCC), to co-ordinate mission activities and work towards establishing one "visible, French-speaking evangelical Reformed church."

The CRC and PCA welcomed the counsel's formation and intent. DeBlois explains that though PCC representatives understood CERQ's intention, they refused to sign a proposition laying out those intentions "because of their different convictions and because of the doctrinal pluralism of their own church."

CERQ continued to work toward establishing that one Reformed denomination in Quebec. The *Heidelberg Catechism* and the *Westminster Confession* were adopted as the doctrinal standards of the church, all other matters were gotten in order and l'Église Réformée du Québec was born on Nov. 6, 1988.

The new denomination consists of and/or operates nine parishes, Institut Farel, and various publications.

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Editorial

What happened in the '88 election?

The 1988 federal election campaign was, by all accounts, a remarkable one, culminating in a majority government for the Progressive Conservative Party. It was remarkable for several reasons: Canadians got passionately involved (we can honestly say that this one drew blood), it was basically a one-issue election, the electorate drastically changed its mind at least twice, the PCs managed to receive a second majority in a row, the international community took notice through the media and the money markets, the Christian Heritage Party ran its first slate of candidates, as did the Reform Party ...; the list goes on.

It was at the same time a sad election campaign. It was unfortunate that the focus was almost exclusively on one issue: free trade. That should not have been necessary. We blame the Conservative government for not having brought this issue to the people well before election time. It's shameful, to say the least, that the government tried to sneak this one past Canadians, hoping they would not debate the ramifications of the particular agreement Canada had negotiated with the United States. The Free Trade Agreement should have been openly discussed without the pressures of an election and the propaganda of pro- and anti-Free Trade Agreement forces.

No calm deliberation

We blame the Liberals and the New Democratic Party for engaging in fearmongering, raising spectres of old-age pensioners facing a bleak future without social benefits and medicare. We blame the Liberals especially for reducing this campaign to the one issue of free trade. The angry reactions by the Conservatives were predictable. Still, we resent the fact that the PCs spent two million dollars in the last 10 days to brainwash the Canadian public with hate messages and emotional tirades.

And then there were the multitude of polsters holding up their wet fingers trying to determine which way the winds were blowing at 7:00 p.m. on any given day. Who can deny that they, too, influenced the way the electorate finally voted? All in all, it was a frustrating time for anyone who wanted to engage in careful deliberation and reflection, free from third-party interference and full-page ads in the media. It was frustrating because some of us wanted to debate issues like nuclear subs, abortion, budget deficits, the environment, the Third World, tax reform, housing, agriculture, besides the question of free trade.

Disappointment for CHP

Because of this focus on one issue, the smaller parties got squeezed. One would have to surmise that fledgling parties like the Christian Heritage Party also got lost in the scuffle. A nation-wide vote of 87,000 must be considered a disappointing result, even for a first bid. That's about 1,500 votes per candidate. Of course, one cannot blame the free trade issue alone for this poor showing. The Western Reform Party did better, receiving about 300,000 votes. One has to assume that the Christian Heritage Party did not capture the hearts of all that many Christians.

Of those who might have been favourably inclined to the CHP few dared to vote on the basis of principle for fear of adversely influencing the big issue, or the fate of the favoured candidate or party. Some went as far as blaming CHP supporters for drawing support away from the Conservatives so that a few seats were lost to the Liberals and NDP. In some ridings, that was clearly the case.

In Haldimand-Norfolk the Liberals won over the PCs with 253 votes. Garry Sytsma of the CHP garnered 3,969 votes, most of which would normally have gone to the PCs. Lambton-Middlesex showed a similar picture with John Koster of the CHP collecting 2,502 votes, plenty to overcome the 702 deficit of the PC candidate. In Surrey North, Bill Stilwell, president of the CHP, received only 271 votes. Yet, even that amount would have unseated the NDP candidate who won over the PCS with 117 votes.

In Erie riding an interesting scenario developed. Allard Colyn, a Christian Reformed candidate running for the Liberals, lost by 798 votes to the PCs. CHP candidate and fellow-CRC member Cope Gritter collected 1,608 votes. One could argue that one CRC candidate was robbed by another.

Small beginnings are OK

We do not join those who lament close-call kinds of outcome, however. It's not fair to blame the CHP for having taken away a few votes so that a (to them) less-desirable candidate won. You could also then blame other Christians for not having voted CHP so that none of the other parties would have gotten in. Futile stuff, this second guessing after the fact. It focuses too much on the concerns of outcome. A person has to vote according to his or her beliefs, and that's that. It's unfortunate that some Christians get caught up in the maelstrom of believing so much in big results and political upmanship that they stop believing in the power of small, faithful beginnings.

A time for reflection

We believe that the election results carry a message for the CHP, nevertheless. Why did they not capture the hearts of the majority of Christians? We believe that, apart from the fact that many Christians do not care for separateness in politics, the CHP platform sounded far too smug, far too status quo, far too typically "right-wing," far too uncaring for many Christians. And CHP supporters have no reason to be angry with those Christians who in good conscience and out of principle voted for one of the main parties. Anger will never build a national party. It will guarantee future impotence at the political level.

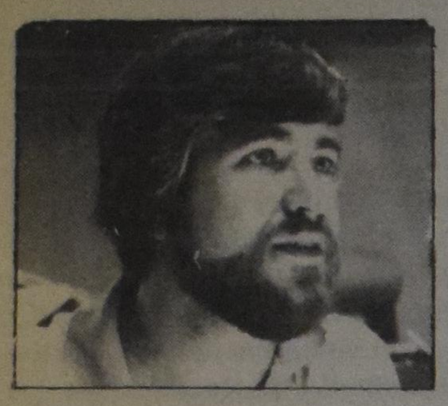
If the CHP believes that God can use small beginnings, then it will proceed in humility, joy and patience, re-examining where it must re-examine. Only then will God be with that party in future elections.

In the meantime, we are called upon to pray for all those men and women who were elected to Parliament, but especially for the government, which, under the leadership of Prime Minister Brian Mulroney and his cabinet, must chart our course into the future. Also, we must seize every opportunity we have to furnish them with reasons for governing in ways that will benefit the people and honour God.

With that in mind, we encourage Citizens for Public Justice, which, instead of seeking power, devotes its energies to reminding the government of its task as servant of the Lord to do justice. We must not stare ourselves blind on the need to have a Christian party represented in the House of Commons. There are many other ways in which Christians can be the mouth and arm of the Lord in politics.

BW

JUST A MOMENT/HERMAN PRAAMSMA



"Be not afraid; for behold I bring you good news of great joy which will come to all people; for to you is born this day in the city of David a Saviour who is Christ the Lord." (Luke 2:10, 11)

Christmas time again! What a wonderful time of the year. Families make plans to get together, liturgy committees are busy, choirs are tuning up for special candlelight services; with a bit of luck, there's at least some snow on the ground and flames in the open fireplace.

Christmas time again! For many people that also represents a time of memories of many other Christmasses past. It is a special time of reminiscing, a time when many half-forgotten feelings come to the surface again. And for many, that also means a time of pain and loneliness, especially when there are empty spots in the home that may never be filled again. Christmas and New Year's represent tremendously evocative times and have the power to call up private angels or demons.

Christmas time again! Now more than ever, the only way to truly celebrate this season, I'm convinced, is to *focus*. To focus very self-consciously on the meaning of this season: the meaning summarized so simply in the words of the Gospel of Luke; words that cannot be improved upon. Words that speak to vulnerable people like you and me and say, "Don't be afraid!" Jesus is born, and that means great joy, even in your sadness and lostness.

Christmas time again! Our hearts may be warmed by the fire of God's love and his marvellous compassion for lost sinners; Jesus has come to find people who have no one else in the world, to bind up wounds, to feed the hungry, to bring light to those who are oppressed by every imaginable darkness, to set us free from the tyranny of the devil.

Christmas time again! You and I are called yet again to surrender to the call to be the body of Christ in this world: his hands and feet, his voice and compassion. "As the Father sent me, so I sent you," Jesus said. Think about it this season. What does that mean for you? This Christmas be open and sensitive to those around you. And be open to receive God's love — also through his people!

Have a very blessed Christmas!

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Longer Letter

Letter to an MP on election day

I would like to share with the readers of *Calvinist Contact* a letter which I wrote to my MP on election day, before the polls closed. I explained to her my reasons for not voting for the local candidate of the Christian Heritage Party, even though I am a member of the Christian Reformed Church.

1. My vote would have been a protest vote, since I felt that the CHP candidate would not receive enough votes to be elected, and my vote would in practice be cast for a well-known Liberal candidate. I met him and esteem him highly, as he is a veteran both militarily and politically. (I liked Mr. Trudeau.) However the Liberal stand on Free Trade, the (rather hypocritical) anti-U.S. propaganda, and the intimidation tactics toward workers and retired people gave him a negative association for me.

2. The Netherlands, from where I originally hail, has a parliamentary system with proportional representation. There I would have at least one member of parliament who would represent my philosophical outlook and my interest in government under the reconciling direction of my Lord, Jesus Christ. In Canada, with its district representation system, I can only vote for a geographical representative.

The need to communicate

I do not regret this. Here there is less opportunity for polarization of minds and hearts. We are obliged to communicate more sensibly with each other to come to decisions. We have less incentive to launch at others the un-Christian statement "I do not need you." That would have had the consequence of telling you, whom I never met, that you are a second-rate Christian or not one at all. I refuse to do that. I refuse to hurt you and your chance for election. I may not provoke or offend those whom God graces, and who are called to be His representatives, wherever and whatever their position among humanity. I must positively support and enable them.

In scripture we are directed to honour those governing us, but in such a manner that they will rule as God would have them. The idea seems to be to change people for the good, not to execute them: against the revolution we place the gospel.

3. I mistrust the stand on law and order of the CHP. I know my people. I know their fears. I also know their tendency to take a hard-nosed distance from criminals, for whom we in society ought to share responsibility.

4. As a cordial supporter of Christian education and a common day of rest I fear that the CHP, under the label of the ultra-right, does more harm than good for the cause. We do not have to be confrontational about a God-given privilege that favours all people.

Abortion no solution

And this brings me to the reason for this letter. I disagree with you on the abortion on demand issue. I dislike the disruptive individualism of the feminist movement. I believe in the rights of women, in particular where it involves their human right to decide concerning themselves and their relationship to males. I do not condone the fact that many women are victimized in many ways. As to childbearing, women clearly bear the brunt. But as soon as a woman is pregnant, she — except in case of rape and incest — proves to have made a decision to trade off some rights (as Mr. Mulroney so eloquently mentioned, in connection with the free trade deal). As co-citizens we become her partners. And she needs all the support we can give her in our various capacities, financially, morally and socially, so that she — alone or with her partner or husband — can give her support to the life she is carrying, and bring forth a valued human being in due time. Abortion is no solution for her, no solution for the possibly irresponsible impregnator, and absolutely not for our neighbour soon to-be-born, whose life would be sacrificed.

I hope that you will consider what I write to you. You could do a lot for a reconciling, reconciled, hopeful, less self-centred and less individualistic society in Canada.

Please listen

As to the future: will it be possible for you to listen to the concerns of my Christian brothers and sisters, so that they do not feel forced to resist your government and to jeopardize your election? Although they do harm, although they do polarize, although they have sectarian tendencies, their Lord accepts all people, whatever their sex, race, religion, age, nationality, etc. And they want to listen to his Word and direction. God loves all people, though maybe not to leave them as they are. All are on the way, all are changeable, all must change. I, too, must choose to live in love and deep respect for the King of rulers. I must daily apply myself to it against my inclinations. Yet, that love makes life interesting, open for change and full of perspective.

I admire Mr. Beatty and his responsible approach to our national defence. Here Liberals and Socialists seem to have no qualms about walking cheaply and half-armed under an American, NORAD and/or NATO umbrella. The UN does not need toyland soldiers.

I think that Mr. Wilson's — the department of Finance's — value-added tax is a more equitable taxation system as long as it does not become an uncontrolled running tap to dehydrate people, to give them goods and services they do not need or are unable to afford. I am talking about general services, not those that benefit the poor, the sick, the lame and the mentally and physically infirm, which our neighbours to the south so often cut.

Indeed, the national debt should be reduced to a less hurtful size. I know too many (young) couples who are so choked by debt burdens that they economize on living freely and supportively for God, family and country. The government must set the tone as to what is really needed.

May I, in conclusion, ask you to weigh independently your decisions and to consider them wisely, keeping all whom you represent in mind, hearing them, listening to them with an open heart, and then to execute those decisions fairly. May God bless you in your freedom!

Jan D. Pereboom
Vineland, Ont.

Laments double-mindedness

James 1:18 states that doubleminded people are unstable in all their ways. I was amazed to read in a recent issue of C.C. that people could be CHP members, even have a sign on their front lawn, yet vote for one of the other parties.

In a later issue, a letter writer from Chatham is a CHP party member, but is totally opposed to a fourth party. Does that make any sense?

God honours those who honour him. We had that privilege in the most recent election. Neither Turner nor Mulroney were even in Parliament for the pro-life amendment vote, which was narrowly defeated by 118 to 115. Do we want men who are obsessed with free trade but lukewarm about the unborn to rule this country?

Thank God for the Christian Heritage Party! We would have abstained from voting if it hadn't been for it.

Peter and Linda Tenzen
Brantford, Ont.

Correction

In the editorial of Nov. 25 entitled "Palestinian state deserves recognition" a few lines got scrambled or omitted at the beginning of the third paragraph. For those who still want to follow the argument we print the correct version of this third paragraph:

"The fact of their homelessness still rankles in the minds of Palestinians. Zionist leaders successfully perpetuated the myth that, when the Jews returned to Palestine, they found a land without people. What could be more appropriate than the slogan "A land without people for a people without land." However, the population density in Palestine in 1948 was 75 people per square mile. Compare that to the present density of Canada, which is about 6.5 per square mile. How would Canadians react if, on the basis of this low density figure, China decided to locate a few hundred million of its population in Canada, which by Zionist standards is certainly a land without people."

Editor

Light Hearted

THIS CANNOT BE RIGHT, YOU KNOW... I'VE SEEN THE MOVIE

Letters

Calls for political integrity

The election campaign is over and the results are in. The usual analyses about who lost and who won, and who could have if they had only said this or done that, are being published by dozens of professional commentators and discussed by tens of thousands of armchair critics.

The conclusions vary, partly because of people's different political expectations and personal interests and partly because of their different political ideologies and party loyalties. Many analyses are obviously partisan and self-serving, while others are more informative and reflective.

Christian observers will hopefully take a more critical look and engage in a more searching analysis than is traditionally the case. That would stimulate the deeper reflection and radical renewal needed to restore our election campaigns and political parties to meaningful opportunities and open channels that will enable us to discuss and promote different views of justice and power, stewardship and economy, freedom and democracy that make for a more responsible society.

Such sober reflection on the purpose of politics and the need for alternatives to the propaganda machines that now dominate the political scene would also require a real sense of public responsibility among the news media.

Barrage of images

In our commercialized culture, in which especially our media-conscious politicians and their campaign managers are so obsessed with projecting slick images and appealing personalities rather than presenting challenging insights and life-affirming policies, millions of frustrated voters were increasingly subjected to the numerous 30-second news clips and the barrage of dubious commercials than ever before. The party leaders' media-oriented campaigns appeared to be aimed mostly at catering to the seemingly insatiable demands of headline-hunters.

Rather than positively confronting the nation with the worsening economic, moral and social injustices, such as pollution, abortion on demand, pornography, hunger and poverty, and challenging the candidates, the parties and the voters alike with our communal responsibility to provide a humane environment, decent housing, quality child care, alternatives to abortion, worthwhile employment opportunity and adequate income security, the image-makers and sensation-seekers dealt mostly with the popular perceptions of the party leaders, the volatile swings in the opinion polls and the wild accusations by the party leaders.

Unless and until we break with the pervasive belief that the image is the message and with the idolatry of popularity, Canadian politics will continue to be plagued by the superficiality of media imagery rather than challenged by the reality of human misery and the call to social responsibility.

I hope and pray that Canada's different faith and value communities will all make distinctive contributions to the development of a more integral and responsible way of life. We urgently need political reflection and action that are rooted in respect and justice for all people and concern for the well-being of Canada.

We must work for political integrity. We cannot live by opinion polls and we must not allow ourselves to become media-crazy. We must stop the mud-slinging and name-calling. We must insist on the intelligent political debate and performance that take the voters and the call to justice and stewardship seriously.

Gerald Vandezande
Agincourt, Ont.

Supporting CHP a matter of faith

Knowing this letter will be too late for the Nov. 21 election, I would still like to respond to Harry P. Verburg's letter in C.C., Nov. 11.

Mr. Verburg is disturbed and asks, where were all those members in the past 20 years or so, while we were busy building churches, schools and colleges, and at the same time waiting for a man with vision, for a new direction under responsible leadership?

We were there all the time. Not, like you suggest, to influence the directions of a party, but as with our churches and schools — starting at the grassroot level.

The candidate and his wife for whom you work are true Christians, I don't doubt that; but does that change the structure of the PC party? If you board a train which is going west but you want to go east, you may try to walk east in that train, but it still will lead you west!

Will we stay united? you asked. Only if we hold on to God's Word as it was given to us. But in the eyes of many, it is not timely enough, and therein starts the "split."

It bothers me, too, that such a small percentage from the Christian Reformed (CRC) community stands behind the CHP. I have counted 1,358 confessing members in the four CRCs here in St. Catharines, but the CHP membership of our riding is well below the 200 mark, which includes members from other denominations, too.

Sure, we are free to vote as we wish, but the Lord will hold us responsible. Remember the man with that one talent.

One of the CHP candidates said that even if that party does not come to power, "Yet we are laying the groundwork for the next election in four years."

You ask what chance the CHP has nationwide, even if two or three candidates were elected. What can they contribute to the 295 seats in the House of Commons? At least that would tell others in Parliament where they stand, and God will do the rest. And we who stand with them will pray (I do believe in prayer). Yes, indeed the CHP is small, but our God is great. Remember in Judges 7 when the 320,000 men who stood with Gideon were too many? With 300, the Lord defeated the Midianites. We serve the same God.

You ask if others will accept our separate political party? Maybe not; they might hate us for it. God's Word tells us that "if they hate me, they will also hate you; but be of good cheer, I have conquered the world."

We have the opportunity to show our colours; and remember, "Be faithful until death and I, says the Lord, will give you the crown of life."

Ann Ellens
St. Catharines, Ont.

No bulwark in main parties

Concerning the correspondence between Peter Hoogendam and Harry Verburg in your Nov. 11 issue, the following remarks: The idea of Harry Verburg that a Christian candidate should be able to act as a bulwark against the sins of this nation is misleading. The program of the existing political parties does not allow this as the past so clearly has shown.

The three main parties are not, like the Christian Heritage Party, based on the Word of God. Even Harry Verburg does not contradict this. Therefore, if we confess the Kingship of our Lord, we should not hesitate to become a member of this still young but growing party, consisting of Christians from all walks of life. Together, we must co-operate for a Canada that asks for and obeys the laws of God rather than seeks and serves the pleasures of people.

G.H. Flim
Whitby, Ont.

What kind of prayer?

P ossibilities are unlimited when we ask in Jesus' name.
R eality must accompany your requests, it isn't a game.
A sk only what is necessary for you to do God's will;
Y our needs to follow Him He shall fulfill.
E veryone who believes will receive what is prayed for.
R ead it in Mark, chapter eleven, verse twenty-four.

Ron Dube

Happiness and sadness on Election Day

There was joy in our hearts on Election Day, Nov. 21. For the first time since we became Canadian citizens, almost 30 years ago, we could mark our ballot in support of a Christian candidate and Christian party. We thanked and praised the Lord for this opportunity.

There was also sadness in our hearts because we saw Satan trying to destroy the work of the Christian Heritage Party, not through outsiders but by fellow believers, brothers and sisters in Christ.

Your Christian weekly has been a welcome guest in our home ever since its early beginning, but we are disappointed in the stand you take towards CHP. The CHP never made the headlines in your paper.

A letter from Harry P. Verburg was used here in Woodstock against the CHP. I do not know if this was done with or without your permission, but it was distributed on Saturday night, Nov. 19, to many doors in Woodstock, to keep people from voting for the CHP and to promote the PCs. What a blow to all those who worked hard for the CHP to be attacked by our fellow Christians.

We attended a prayer meeting at the CHP headquarters the night before the election. Many supporters attended all through the night till 7:30 a.m. It was not mostly Dutch people who attended, as Harry Verburg thinks. There were Christians from all denominations. We thanked God for all the blessings already received and for the opportunity to stand up for Jesus in the political arena of this free country.

We sing together within the church walls "Stand up, stand up for Jesus," and "Christ shall have dominion over land and sea." Let us then also stand together in this world and practise what we profess. There is so much moral decay in this world, and we have a duty to fight against it. If we cannot vote for this party, all right; but please let us not attack each other, but let Christ's love rule our hearts and lives.

Just like Harry Verburg writes, separation does not bring us anywhere. No, being one in Christ and standing up for him will bring us the victory.

Gerrit and Dine Grevers
Hickson, Ont.

Response:

The action of distributing Mr. Verburg's letter in Woodstock was done without our knowledge and without our permission. It was very misleading to photocopy that letter underneath the heading *Calvinist Contact* — An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ," and to use that as an election campaign folder. It sounds like the work of an unscrupulous PC worker who knows where Reformed people in Woodstock live.

By the way, C.C. gave front-page coverage to CHP in its Sept. 30 issue.

Editor

Voted with pocketbooks

It is hard for me to believe that the CHP received as few votes as it did. Out of 63 candidates, we had hoped that at least one or more would get into the House of Commons.

Many voted for another party solely because of free trade. Here is an example of our pocket-books deciding how we vote. Finally, after years of moral decay, we had a choice, a responsible alternative, a vote for pro-life, a way to show the whole country how we feel about abortion.

Tom Kroesbergen
Strathroy, Ont.

Media

First post-war Christian newspaper emerges in Lithuania

NEW YORK (NNI) — The first religious periodical to be published in Lithuania since the Soviet annexation of this predominantly Roman Catholic republic appeared on October 22, and is the result of a co-operative effort between Catholics and Protestants who stated that the purpose of the newspaper is "to spread the good news about the living God" despite denominational differences.

The new journal, entitled *The Word of Faith,* is published by the Christian Association of Lithuania, an ecumenical coalition of Catholic priests, Protestant clergymen and Christian laymen, including prominent Lithuanian intellectual, Sigitas Geda. Geda, a poet and translator, is an outspoken leader of the grass-roots political movement, the Movement for the Support of Perestroika, commonly referred to as "Sajudis," with which the Christian Association is affiliated.

In a telephone interview with the Lithuanian Information Centre in New York, Lithuanian Freedom League spokesman Vytautas Bogusis of Vilnius said the text of *The Word of Faith* was computer-generated. "It's not an official publication," he noted, "so the bulletin is still published by rudimentary means. It's being xeroxed and distributed free of charge, compliments of the believing public."

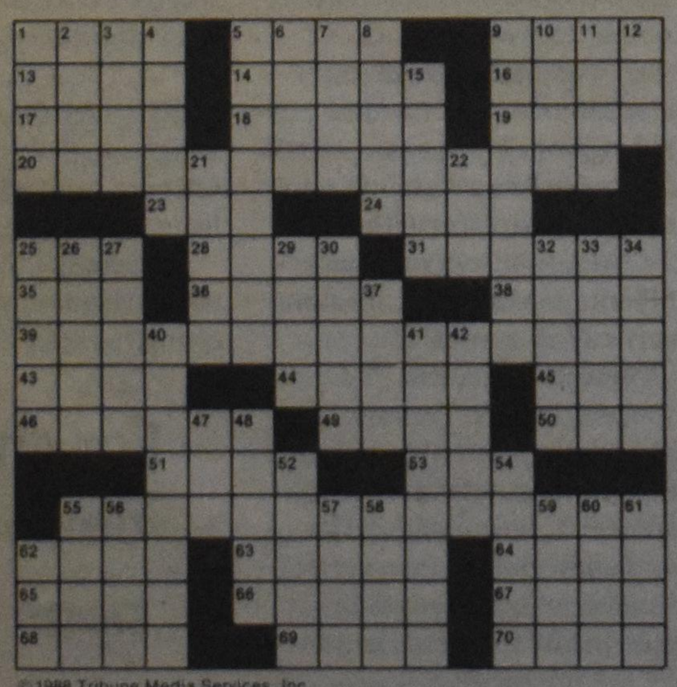
To counteract the state campaign of atheism, religious periodicals were published unofficially, or underground. The oldest, *Chronicle of the Catholic Church in Lithuania,* first appeared in 1972 and continues to be published clandestinely to this day. Scores of people have been arrested at one time or another for helping to publish or circulate the laboriously typed and carbon-copied samizdat.

Although Soviet authorities have repeatedly offered the Lithuanian Catholic Church its own official publication, the church has consistently declined the offer because the publication would be subject to state censorship. *Word of Faith* is just one of many religious and cultural publications in Lithuania which have emerged under Gorbachev's glasnost and which, to date, are officially tolerated but not sanctioned by the government.

Merry Christmas

Weekly Crossword

by Marjorie Pedersen



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25 Bijou
28 Rhyme scheme
31 Shows disdain
35 Medieval poem
36 Brass horns
38 Eng. river
39 Creator of "Nancy"
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44 Money holder: abbr.
45 Journey part
46 Story in segments
49 Totals: abbr.
50 Comp. dir.
51 Cooky
53 Kind of party
55 Br. economist
62 As required
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64 "— Arabian Nights"
65 Aura
66 Sp. girls: abbr.
67 One of a pair
68 Two-toed sloth
69 Sorry!
70 Tug

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2 Babe
3 Venetian noble
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5 Kind of drink
6 Knievel
7 Adore
8 "— Jacques"
9 Of two ethnic backgrounds
10 Kind of exam
11 Memo
12 Wallet bill
15 Words of OK
21 Angry
22 Coal order
25 Actress Sharon
26 Jockey great — Sande
27 Asia —
29 Touch
30 Iraq city
32 Satiates
33 Releases
34 Suiting
37 Son of Noah
40 "— bluebirds in the..."
41 Bed part
42 "But all, except their sun, —" (Byron)
47 Ms Jillian
48 Wears well
52 Wing: pref.
54 Concord
55 Don —
56 Pot
57 Preposition
58 "Rush" letters
59 Waterloo's state
60 Pork cut
61 Enchain
62 Sir Roderick —

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Last Week's Puzzle

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Cinema summaries

Marian Van Til

Photo: Bob de Stolfe

Cocoon : The Return

Rated PG
Stars Don Ameche, Wilford Brimley, Courteney Cox, Hume Cronyn, Jack Gilford, Steve Guttenberg, Jessica Tandy, Gwen Verdon, Tahnee Welch
Directed by Daniel Petrie

In the first *Cocoon* film, a group of listless senior citizens in a Florida rest home get involved with some friendly aliens from a distant planet where life is eternal and disease-free: sinless, as it were. Some of the seniors decide to return with the aliens to that paradisal world when the latter go home after accomplishing their mission to deposit and incubate on earth's ocean floor embryonic "cocoons" containing members of their species.

It is now five years later and the aliens return to retrieve their cocoons. The three elderly couples who have lived on their planet go along to earth for a visit.

At first, the returned humans are full of the boundless energy with which their adopted planet had infused them. They try to get one of their old friends, a withering widower who refuses to fully acknowledge his wife's death, to see that he still has a life to live.

One of the women seems to have a magical touch with children and is offered a job in a day-care centre. One couple is re-introduced to their 14-year-old grandson; they have missed the key growing-up years of his life.

Another of the women (in her 60s) finds out she's pregnant, and the others celebrate with her and her husband.

But gradually, the effects of "paradise" wear off and human reality sets in: one man's leukemia — in remission since he left earth — returns; there is a tragic car accident; and the emotional yearning to maintain ties with family and friends causes each couple to re-consider whether they should return to their adopted world, despite its perfection.

A sub-plot adds a little action and more drama. It involves rescuing one of the cocoons which had been discovered and opened by scientists at an oceanographic research institute.

Cocoon: The Return, like its predecessor, is a gentle film which emphasizes and advocates bonds of trust between people, having a zest for life, respecting and understanding the elderly and caring for our earth — and indeed, the cosmos.

The film invites the asking of intriguing questions about our yearning for immortality and how we fallen humans would react if we were, here and now, presented with the opportunity to live in heaven, as it were.

But the movie does not dare to present these age-old philosophical/religious thoughts in anything resembling a religious (in the broadest sense of the word) context. Thus, musing on such important questions as the movie presents them is an odd kind of earth-bound exercise.

In positing the existence of perfect, benevolent, (but very powerful) aliens entering our world from "paradise" and capable of bringing us to Perfection, the film takes no risk — such scenarios are popular these days.

But it keeps all that on an oddly naturalistic, two-dimensional level. It seems to invite, but itself doesn't dare draw, the obvious parallels to divine-human interaction and human salvation via a (perfect, benevolent, powerful) God.

Cocoon: The Return's other overt drawback is that, like its predecessor, it contains some profanity which could well have been avoided, given the nature of its characters. On the whole, it is an amusing, good-natured film which may elicit good discussions between Christian parents and adolescents. For others, it may simply function as pleasant escapism.

In cutback at ministry, Swaggart sells his jet

BATON ROUGE, La. (EP) — It's over. That's the message that may be sinking in at Jimmy Swaggart Ministries. It was reported in mid-November that the evangelistic organization was selling Swaggart's private jet to a Texas company, according to Federal Aviation Administration records. Tyler Jet Aircraft Sales is reportedly buying the jet for an undisclosed sum, although the Gulfstream II is said to be worth $5 million.

Also, Jimmy Swaggart Bible College continues to struggle. On Sept. 29 Swaggart halted campus construction projects estimated at nearly $13 million. Nearly 75 per cent of the students enrolled at the school did not return this fall.

The sex scandal that took Swaggart from his pulpit temporarily seems to have had a longer-term effect on his popularity. His Sunday program, once seen in 1.7 million homes, garnered Arbitron figures of only 836,000 after his fall.

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Church

Marian Van Til, page editor

Catholic bishops issue call to evangelize, resist individualism

OTTAWA (CCCB) — Evangelization is sometimes defined simply as preaching the gospel. However, the Catholic bishops of Canada in their annual general assembly recently, chose to explore the depths of what it means to preach the gospel in our time.

Working with several study papers and two major presentations, the bishops explored the signs of hope and the challenges found in today's culture. "The split between the gospel and culture is without doubt the drama of our time," said Bishop John Sherlock (London) and, "that means evangelizing human culture and cultures, not applying a thin veneer, but in a vital way, in depth and right to the roots."

Citing several studies, Bishop Sherlock described Western civilization as being "alienated from its Christian heritage and being characterized by ... hedonism and self-preoccupation." Individualism is described in two forms, "utilitarian and expressive." The utilitarian sees life as an effort to maximize self interest, often competitively with others. The expressive sees the person as a unique core of feeling and intuition that should be expressed without external hindrance. "It is precisely these forms of individualism which are uniting strands in the new universal culture which is penetrating traditional culture everywhere," said Bishop Sherlock. This in turn leads to a an understanding of life centred on the autonomous individual choosing the roles to be played and the commitments to be made on the basis of his or her own interests and not on the basis of higher truths.

Rebuilding community

Yet in the midst of this new universal culture there are "signs of hope and points of entry for the gospel," said Bishop Sherlock. The first is the unquenchable thirst for going beyond the human experience illustrated both inside and outside the church.

The second is the growing recognition and commitment to rebuilding parishes as communities of communities. Here he mentioned the "Renew" movement, the new "Rite of Christian Initiation of Adults" and several examples of prayer and social justice groups that have formed in many Catholic dioceses.

A third sign of hope is "the [Roman] Church's continued commitment to human dignity, freedom and fundamental rights as expressed in her developing social doctrine." This is an area "where the message of the gospel touches a chord in modern people" and "can respond to the basic need for personal affirmation and for genuine community" while at the same time underlining the "need for God, for no one makes the sincere gift of self (to others) without God's grace."

Bishop Bertrand Blanchet (Gaspé) outlined some of the challenges and opportunities the church faces in evangelizing today. Among these he emphasized the need to overcome fatalism about changing the world and to realize and believe that there are things we can change. In this area he cited work done in education for development and the church's questioning of policies that underlie the economy, encourage the military-industrial complex, accept an inevitable level of unemployment, etc.

Ethical reflection

Another area of challenge arises when society deals with "science without conscience." This in turn, compels Christians to become actively involved in ethical reflection about what is happening to human beings and to our environment.

In the area of sexuality, Bishop Blanchet described the challenge for the church as one of finding language to express its teachings in a way that takes human and biological sciences into account and is free of any overtones of distrust of sexuality or disrespect of the body. He also spoke to the need for the church to help people in our changing society to deepen their interpersonal relationships, to exercise freedom with responsibility and to grow in openness to one another and to life.

In the face of the many factors that detract from the quality of life of so many people today, Bishop Blanchet emphasized the challenge to the church to be present to those who are suffering, to listen to the protests of youth, to hear the voice of women calling for a new equality and to give attention to the wounded and ignored in our world.

Evangelization will continue to be a major study for the Canadian Conference of Catholic Bishops. The areas chosen for particular emphasis by the workshops were: building community; witnessing in the world; developing authentic forms of solidarity with the poor; growth in faith; and, development of lay ministries.

The plenary meeting of the bishops was held at the end of October. Ninety-seven bishops from across Canada attended.

PTL judge rejects offers, will sell ministry at auction

COLUMBIA, S.C. (EP) — The PTL ministry will go on the auction block Dec. 12. Federal Bankruptcy Judge Rufus Reynolds rejected offers to buy the ministry which were received in November, and said the sale process will begin "from scratch." Reynolds also threatened to liquidate the ministry if it's not sold by Dec. 13.

Competing offers for the assets of the PTL television ministry were rejected by Reynolds because they contained walkaway provisions and large unsecured loans. Toronto businessman Stephen Mernick, an Orthodox Jew, had been expected to win approval for his $115 million bid for the property. Competing with him was Vancouver real estate investor Peter Thomas, who had bid $113 million. Thomas is rumored to be considering a joint purchase offer with the Rev. Sam Johnson, president of Heritage Ministries, the non-profit off-shoot of PTL.

Johnson has invited PTL founders Jim and Tammy Bakker to support his purchase offer. Before a television studio audience Johnson said, "Jim and Tammy have expressed on a number of occasions their desire to buy PTL and return it to the partners [donors]," Johnson said. "This would be a wonderful opportunity for Jim and Tammy to say, "We love Heritage USA more than we love our own lives and dreams, and we back this effort with all we have."

The Bakkers, however, were unwilling to make such a statement. "Am I in the Twilight Zone?" Jim Bakker asked a reporter. "If he wants to sit down and talk to us about restoration, we'd be glad to talk — about the restoration of Jim and Tammy to PTL."

Johnson urged PTL supporters to donate as much as they can to Heritage Ministries so the organization can be a serious contender when PTL is auctioned. "We live in the richest land in the world," he said. "We surely can cut back for the cause of the Kingdom. Sell your jewelry, sell your cars, sell whatever you have to make it possible."

Proceeds of the sale will go toward the ministry's debts, estimated at $130 million.

For church news see page 17.

Bible study added to curriculum in some Latvian State schools

SANTA ANA, California (NNI) — Some Latvian state schools are permitting non-compulsory Bible study classes, taught by a Protestant pastor, which have been introduced at the request of parents and students, reports the official Soviet news agency Tass.

The classes, which include the history of religion and a comparison of world religions, are being taught by Pastor Viestur Pirro of St. Gertrude's Church in Riga. Gunvald Zlamiec, a school principal where one of the Bible courses is being offered, told Tass that the Bible "as a monument of human thought, must be studied. In the Bible are the sources of culture, of ethics and of morality."

Zlamiec, who considers himself an atheist, said, "Several generations have grown up in ignorance of the fact, for example, that biblical subjects inspired painters, writers and poets to create great works of art and literature. Bible study is also a path toward understanding man and his spiritual search."

Traditionally, clerics have been severely restricted in conducting religious activities outside of the formal church building and particularly in the religious education of minors. The new trend is thought to be part of President Mikhail Gorbachev's efforts to create a more tolerant attitude toward religious practice as was demonstrated in his meeting with leaders of the Russian Orthodox Church last June.

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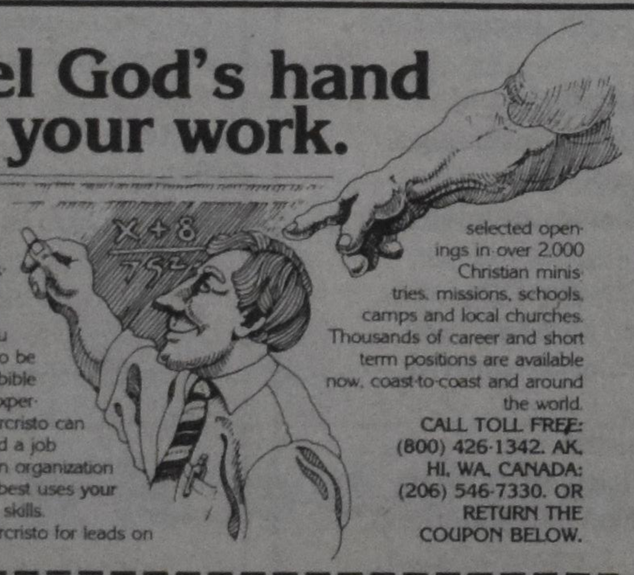

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"Week of prayer for Christian unity" to occur in January

TORONTO (CCC) — The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations January 22-29, 1989. The week is sponsored in Canada by the Canadian Council of Churches and prepared by a team which includes Anglican, Baptist, Christian Church (Disciples), Lutheran, Presbyterian, Roman Catholic, Salvation Army, and United Church representatives.

Each year a different country is invited to prepare resource material for the Week of Prayer. The theme for 1989 is "one Body in Christ," and it is a special occasion for Canada because this year the material prepared by the Canadian committee have been distributed around the world.

A booklet of readings for each day during the Week of Prayer uses Romans 12 to focus attention on rejoicing together in our Hope, Christ.

A healing ministry in your church?

John Van Schepen

ANAHEIM, Ca. — Episcopalians from Texas, Reformed Church pastors from Canada and pastors from the State Church of Norway were some of those who attended the Charles E. Fuller Institute conference entitled, "How to Have a Healing Ministry without Making Your Church Sick."

Dr. Carl George, the executive director of the Institute and dean of the conference, opened the meeting by asking the question, "Why a conference on healing?" In an incisive manner he opened the history books to show us how healing has always been a part of the ministry of the church. He focused especially on the rise of Pentecostalism following the Azusa street revival of 1906, the charismatic movement of the '60s and '70s and finally, what has come to be known as the "Third Wave," i.e., the recognition of the presence and power of the Holy Spirit in many mainline denominations without a change in their theological position.

Why should anyone want to get caught up in the Third Wave? According to George, churches will need to exercise all the gifts of the Spirit as they seek to meet the needs of the future. We are living in a time of increasingly supernatural-istic populations and therefore we must learn, like the early Christians, how to deal with spiritual realities such as healings and deliverances.

Peter Wagner's view

Dr. C. Peter Wagner, Professor of Evangelism and Church Growth at Fuller Theological Seminary, presented three lectures entitled, "The Kingdom," "The Power" and "The Glory." After briefly describing his own journey with signs and wonders, Wagner directed our attention to the scriptures' teaching on the Kingdom of God and the will of God in such places as the Lord's Prayer as well as Christ's "inaugural speech" (Luke 4:18-19). Signs and wonders, concluded Wagner, were normative in the life of Christ and in the early church and ought to be for us today.

However, cautioned Wagner, if God does signs and wonders in your church, that doesn't make it better than the church next door. As soon as you begin to think that way, you will make your church sick. It is especially at this point that the Third Wave parts company with Pentecostalism and the charismatics, both of whom are quick to separate Christians into first- and second-class citizens depending on the manifestation of gifts in their lives.

Wagner set forth a model of biblical faith which included four facets: saving faith, which releases power for salvation; sanctifying faith, which releases power for holy living; possibility-thinking faith, which releases power for vision; and fourth-dimension faith, which releases power for signs and wonders. Our Western worldview and Western theology has concentrated on the first two but not the last two. To a great extent we have excluded any flow of cosmic forces in our daily life and have sought to explain away the miracles of the Bible or are satisfied to say that was for then but not for now.

In addition to these thoughts on the subject, Wagner drew from his tremendous world-wide experience to inspire us by indicating how the Lord is causing the gospel to go forth today with signs and wonders. As he put it, "What is happening around the world today makes the book of Acts look like a pilot project." Repeatedly when the Bible is taught to people with a non-Western worldview they are quick to apply all the teachings about miracles and demonization to their own situation. As usual, all his anecdotes prevented Wagner from covering his material. It can, however, be found in his recent book which bears the same title as the conference.

(See **Books**, C.C. p. 20)

Miracles today

Two other speakers added a considerably different dimension to the conference. Fred Luthy, a Lutheran pastor from Pennsylvania serves a church in which healing has become a part of its regular ministry. Said Luthy, "Although not everyone we pray for will be healed, you must work as if everyone you pray for will be healed." He challenged the church to spend less time arguing about things it does not understand and more time doing what it does know. Luthy spent much of his time in actual healing ministry.

Now I must confess to a certain skepticism as well as a great aversion to theatrics. But when my new friend, Trond, from Myre, Norway, went forward and asked for prayer I was amazed at what happened. Trong suffered from a congenital leg defect for which he had had no less than 11 operations. He walked with an obvious limp. When Pastor Luthy picked up his feet it was obvious that the one leg was at least an inch-and-a-half shorter than the other. As Fred prayed for Trond the shorter leg virtually shot out until it was as long as the other. What was even more amazing was the absolute peace and presence of the lord to which Trond professed not only then but throughout the conference.

Dr. Robert Wise, Pastor of Our Lord's Community Church, a Reformed Church in Oklahoma City, Oklahoma, presented matters somewhat differently. I had been curious as to what this close relative in the faith would contribute to the conference. Wise experienced a miraculous healing from a dreaded disease known as acute nephritis or chronic kidney failure. His emphasis, however, was not on outward healing events but rather on the great need within the church for inner healing and encouraged us to take time for prayer, especially to wait on the Lord and listen to his leading in our lives.

To assist this process we must recapture some of the organic view of the church which was lost shortly after the Reformation and move away from today's heavy emphasis on the individual. One way in which this can occur is by a renewal of the significance of Holy Communion for the church as the Body of Christ. Indeed it is during the communion service at Wise's church that much of the healing ministry takes place.

The centrality of prayer

The final two participants in the conference were George Eckart and Cathy Schaller. Both belong to a Sunday school class at the Lake Avenue Congregational Church in Pasadena, California, called the 120 Fellowship. What is significant about this class is that for the past five years there have been prayer and healing teams to which people are directed for prayer after the class has met. But, says Schaller, "the foundation of all that we do is intimacy with God. Our goal is closeness to God, not healing or prayer." Prayer for the sick is not to be viewed as a merit badge to be worn by those who are holy enough, but we must see once more that it is a normal part of the Christian lifestyle.

After discussing and answering objections which are commonly raised, Eckart and Schaller modeled for us praying for the sick as it is done in the 120 Fellowship. There was no need to bring in volunteers since many of those in attendance had needs as well as ailments. The sincerity, depth, insight, and yet simplicity with which these two prayed was, for me, one of the most meaningful events of the conference.

Conclusion

Carl George brought the conference to a conclusion by giving us 16 tips regarding healing ministries in our own churches. Room does not permit me to list them all so I shall mention only one. *Decide!* Be willing to offer prayers for the sick and as you pray be open to God's leading. You may say there is nothing new or different about that. And you are right. Indeed, most of the conference in fact, only emphasized what we have all known. God desires that we pray. God does hear our prayers. He can and does intervene miraculously.

I came away renewed in spirit, more eager to serve the Lord. My faith increased; I am richer for having met many new friends, for having listened to what the Spirit of God is doing in the church around the world. I believe that God wants us to know and experience praying for others and being prayed for. As we do, we shall be better equipped to walk in his presence, to walk in his power, and to walk in his peace.

John Van Schepen is pastor of Sunnyslope Christian Reformed Church, Salem, Oregon.

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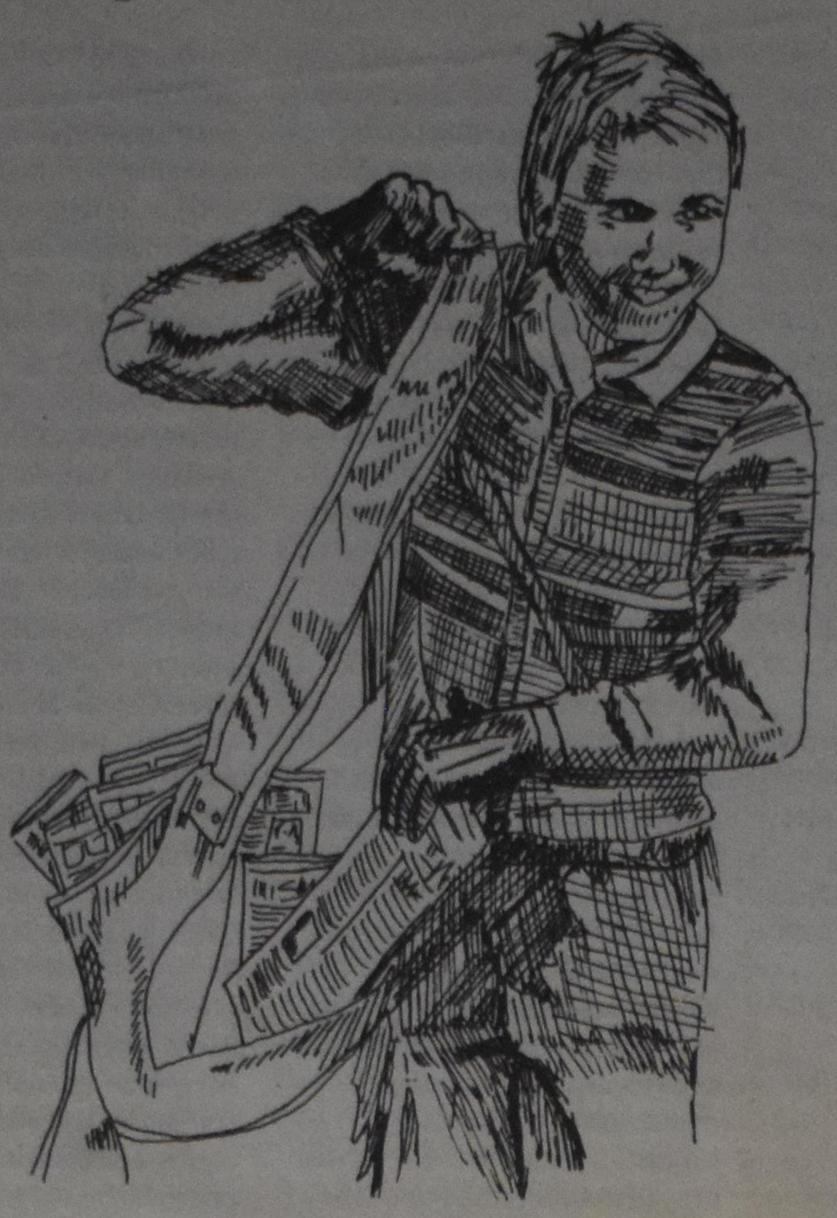
Story

The Paper Boy



Didy Prinzen

Jeff started up the walk to the front door, when he remembered he had been asked last week to, please, use the back door because of the snow. They never bothered cleaning the snow off their front walk. But he would much rather climb over the snow than walk all the way around the house! The man had also added, "There's a lot of cold air coming into that front door!" He didn't know why opening a back door was different from opening a front door.

But, he knew better than to ask questions! Like his Dad had said, when he started this route a couple of years ago, "Remember, son, the customer is king; paper in the mailbox, at the front door or in the back door, you do it whichever way people want it!" Fortunately, most of his customers were satisfied having it in the mailbox.

Today was collecting day. And that usually meant all kinds of trouble. Some people only had big bills, while some had no money at all. And ... "some aren't home," he thought, as he turned after having knocked three times on the door of the man who had him come all the way to the back! Too bad; that also meant no tip here for Christmas. As for tips after Christmas ... you might as well forget about that. At least, no "biggies." Just the usual 10 or 25¢!

The tips he would receive today were very important to him. He was planning to buy a special Christmas gift for his mother. Mom had never spent any money on herself since Dad had died almost two years ago. Everything was always for him and his sisters. Mom was so pretty! He wanted her to have one of those nice sweaters other ladies were wearing nowadays. A big, bulky one! Like the one Aunt Betty wore the other day. He had seen Mom's eyes when Aunt Betty had walked in with it, and he had heard her say, "Oh, Betty, what a gorgeous sweater!" Right then and there he had known what he wanted to get for her! He would have to take Sandy along, though. She was 14; she would know which one Mom would like.

Would Mom ever be surprised. She thought he was saving money for a new bike!

"Thank you," he said, and again, "Thank you very much!" Wow! — a five dollar bill! He usually got ones and twos. Actually, he wasn't too surprised. No, he wasn't. This lady was always so friendly. She'd let him come inside instead of letting him stand on the stoop, like most people did. He always tried very hard to stamp the snow off his feet, but she didn't seem to be worried about that at all. "Take your time," she would nearly always say, "and warm yourself up while I get the money." Sometimes he even suspected that she took extra long so he would have a chance to get warm. "A $5 bill," he thought again, "Wow!" It started to look as if he might be able to get something for his two sisters, too! Excitedly, he kept on going.

Finally, he had covered the east side of the road. His route was a long stretch. Just one long road, with very few houses on the west side. So, back along that side now, with lots of time to think ....

That's what he liked about his route. At school, and even at home, he was never really alone. At night he was too tired to stay awake, even though he tried very hard. And he liked to have time to think! To think about his dad. This way Dad had never really gone away! That's what happens when you don't have time to think of a person. And he wanted to stay always close to his dad!

Jeff's friend carried a radio along his route. That way it was much less boring, he said. But that wasn't for Jeff! No, Sir! He was never bored. Although he wouldn't in a million years tell his friend what all he was thinking about while he was doing his route.

It had become dark in the meantime. He didn't mind; he liked that. He also liked to think about heaven, because Dad was there. And ... of angels, especially this time of the year. The angels that had brought the message of Jesus birth to shepherds in a field. In a field, perhaps just like the one he was walking by now. Only, of course, there hadn't been snow.

He looked up in the sky and thought of what it had been like. Imagine, a hundred, no, maybe a thousand angels coming right down out of that dark sky. Just like the big snowflakes that were coming down again now. And all of them singing! It gave him goose bumps just thinking about it. He wished it would happen again. Right now! But that was a stupid thing to think. Maybe, though, he would still be around when Jesus came back! With a whole lot of angels. And, maybe his dad, too?

There! He was back at the traffic lights, from where he had started. He almost ran across before the light turned green, but then he remembered what he had promised Mom! He was so anxious to get home and count his money.

* * * *

Karen, standing in front of her mirror, was pleased with what she saw. How could a new sweater make so much of a difference! Not having bought anything for herself in a long time, she looked with surprise at her image. She looked, eh ... glamorous! Yes, that was the word! The sweater was a soft green — her colour, her hair being auburn — and it was big, and it had the wide shoulders, and ... well, it seemed to change her into a different person.

While she had been out getting a few groceries, she had gotten this overwhelming urge to buy something new for herself to wear tonight. Tonight the annual Christmas program of the Ladies Society was being held. And all of a sudden she had so badly wanted to wear something new, something different from the old skirt and blouse she had worn already for a couple of years. She should have used the money for the kids, though. They always needed new things; growing up so fast! But, walking by the selection of new sweaters this morning had broken down the last bit of resistance she still felt.

This green one had immediately caught her eye, knowing it was her colour! And, looking at her image now, she wasn't sorry she had bought it. She would look just as nice as any one of the other ladies there tonight. There wasn't anything wrong with thinking that way, was there? After all, she hadn't spent any money on herself since Tom had died.

But, she had better change now and start vacuuming. She had already lost a great deal of time.

Happily she pulled the vacuum cleaner through the house. She was going out tonight and she would look good — very good!

When she was trying to vacuum underneath Jeff's bed, she felt something suck into the power nozzle. Quickly she pulled the nozzle back and with it came an Eaton's bag. Curiously, she opened it and peeked inside. She saw something familiar! The very same sweater that she had just bought herself. She didn't understand. It seemed so strange that she even walked back to her own room to see if the other one was still laying on her bed. And, of course, it was!

Then it dawned on her — Jeff had bought a green sweater for her as a Christmas present. What a good choice he had made! But, what a coincidence. And here she had thought that he was saving for a new bike.

She sat down on the bed with the sweater. How awfully sweet of Jeff. And again she thought, as she had found out many times before, how much he was like his dad. Always thinking of others first. But, now what?

Did she have a choice? Not really. She would have to return hers to the store right away. Imagine Jeff's disappointment if she wore the sweater tonight. No way could she do that to him. She would have to just once more go out in her old outfit! And she didn't mind one bit.

She carefully placed the sweater in the bag and pushed it way back under the bed. She smiled. The thought of her cleaning underneath his bed had clearly never entered Jeff's mind!

As she resumed her vacuuming, she started to sing. Beginning with "Joy to the World, the Lord has Come," she sang her whole repertoire of Christmas songs, accompanied by the drone of the vacuum cleaner.

Didy Prinzen lives in Whitby, Ont. She has written poems for Calvinist Contact.

Sombre Intermezzo

Between the golden autumn glow
And brilliant white of winter's snow,
The land lies barren now, I see
There's little left to comfort me.
The trees, reluctantly, have shed
The leaves in their eterna! bed.
The flowers have since long been gone,
The morning brings no other dawn.
And ev'ry year again my heart
Plays in this scene a sombre part.

A time to laugh, a time to weep ..
I pray You, Lord, my soul to keep
Until that day when You will bring
Unto my heart eternal spring!

Didy Prinzen,
Whitby, Ont.

Feature

The rise of the Polish Reformation

Casper C. Vanderiet

The Reformation in Poland is a rather sad story. With exceptions, its rise and the spread was built chiefly on social and economic factors rather than on religious convictions or even purely political ideas. Consequently, the Reformation had little base and disappeared nearly as quickly as it had begun.

King Sigismund. Woodcut in a book from Jerome Vietor printing office at Cracow, 1524.

In the beginning of the 15th century, in spite of persecution and several royal condemning orders, Hussitism found easy access to Poland. It spread over the country and attracted great nobles and intellectuals. This movement coincided with demands for reforms made by theologians in the Polish Roman Catholic Church. One such man was Matthew of Cracow, who after a career of theology at Prague and Heidelberg, was called to the University of Cracow in 1397. He severely criticized the existing form of religion as a mere semblance of Christianity. Moreover, several members of the Polish clergy lived secular or immoral lives.

Also studying at the University of Cracow, from which he received in 1432 its degree of Doctor of Theology, was James of Paradyz. Though loyal to the Church of Rome, James became an ardent advocate of church reform, particularly of the monastic life. He proposed the confiscation of property of all monastic orders which had become too worldly. Because of that, he was compelled to leave his chair of theology at the University of Cracow.

In 1525, in East Prussia, which was a vassal principality of Poland, Albert Hohenzollern, Grand Master of the Teutonic Knights, accepted Lutheranism and secularized the possessions of the Catholic Order. At the same time, this movement spread via Danzig into Poland. Luther's doctrines were most effectual in centres where there was a considerable German element. They also penetrated into the life of the young country aristocracy who had increased their knowledge and culture at German universities.

During this period, Sigismund I (1506-1548) was king of Poland. He considered himself to be the head of the Polish Catholic Church and opposed bishop appointments by the Pope, claiming the right of investiture. When the radical reform party overthrew the Danzig city government, Sigismund subdued the city with armed forces and ordered that 15 of the revolutionary leaders be beheaded. Further, royal edicts were published by which those who imported and possessed Luther's writings were to be punished by exile, confiscation of property, and death at the stake.

In 1527, ecclesiastical decrees ordered every bishop in the diocese to appoint an inquisitor who would be on the lookout for heretics. In spite of these measures, the spread of the religious reform movement invaded even the king's court and there were followers among the nearest to the king and to the queen.

Calvinism enters

Between 1540-1548, Calvinism entered the country. There were several reasons that this movement had more appeal than Lutheranism to the Polish aristocracy. It was of non-German origin and admitted laymen to the church councils. Thus, religious reform dominated the discussion of the higher classes. Moreover, the Grand Hetman of Poland, Jan Tarnowski, though not an avowed adherent, corresponded with Calvin and openly opposed ecclesiastical jurisdiction and Roman influence.

The higher clergy, however, became uneasy and demanded of the king strict enforcement of the royal edicts against heresy. They proposed many new measurements to exterminate the heresy, all of which remained largely ineffective because they needed, for their enforcement, the co-operation of civil authorities. Such co-operation was hard to obtain because the synodical decrees and the royal edicts violated the constitutional rights granted to the nobility. Besides, Calvinism, like Lutheranism, had found a few followers among those closest to the king.

Two Calvinist preachers, namely John Kozminski and Lawrence Prasznicki, attacked the church and demanded reform.

At that time the Protestants began to appeal to the people of Poland. They issued religious literature in the Polish language while heretical books were freely imported and circulated.

One of these publications was a Polish catechism in which the new reform doctrines were taught. In 1544 John Seklucyan published his *Confession of Faith* and somewhat later he published his Polish translation of the four Gospels. Consequently, on July 10, 1544, the king issued from Brzesc in Lithuania a threatening mandate in which he prohibited the importing, selling, owning or reading of such books. Non-compliance was punishable by death.

This mandate was the last of the repressive measures enacted by the old king. In 1546, he forbade Polish citizens to take part on either side in the current religious war in spite of the fact that Pope Paul III had urged Sigismund to take an active part in that war defending the cause of the church.

Ranks divide

About this time, the Reform movement began to divide the ranks of the Roman clergy. The most notable case was that of John Laski, known also as John a Lasco, who was born in 1499. He was a nephew of the primate of Poland with the same name. While studying abroad, John Laski had come into personal contact with Erasmus and other Reformers in Wittenberg and Geneva. He had accepted the Reformed faith and, in 1540, had settled at Emden. In 1542, he was appointed pastor of a congregation in Emden and superintendent of the Reformed churches in the surrounding district. Consequently, he resigned his prebend of Gniezno, which is an income as a member of a Catholic order.

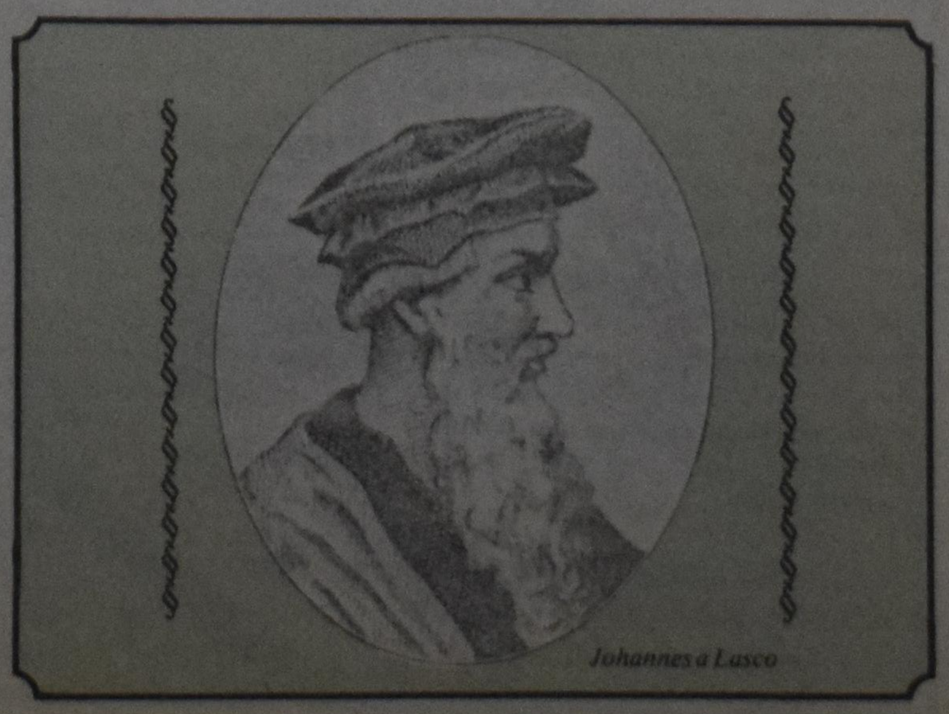
In 1548, Thomas Cranmer, who led the English Church into Protestantism and who made an attempt to effect a general union of Protestants groups, invited Laski to take part in a public conference at Lambeth. Laski was appointed superintendent of a London congregation of foreign Protestants in July 1550. This congregation numbered many of his Frisian friends. It gathered in the church of the Augustine Friars.

Because Laski was a Calvinist, he organized his London church on the Presbyterian model of church government. He was also appointed to serve on a commission for the revision of ecclesiastical laws in England and had some influence at the court of Edward VI, who reigned from 1547-1553.

However, Edward's successor, Queen Mary, had no place for Protestants and was determined to lead the Church of England back to Rome. Laski, therefore, left England with a part of his London congregation and became a superintendent of the churches at Frankfurt. Laski was invited to Poland in 1556. Both there and in Germany he was zealous to unite Protestant bodies. Laski died four years after going to Poland.

Next week: the triumph and decline of the Polish Reformation

Casper Vanderiet is a retired businessman who has studied history and who lives in Etobicoke, Ont.



Johannes a Lasco

Feature

New law ends unpleasant car repair surprises

Consumer Beats

TORONTO (Consumer Beats) — Last year in Ontario, nearly one quarter of all consumer complaints received by the Ministry of Consumer and Commercial Relations were car related, and most of these concerned car repairs. But a new provincial law which came into effect October 1, 1988, should make a serious dent in these problems.

The new Motor Vehicle Repair Act protects car owners by requiring repairers to offer mandatory warranties on new and reconditioned parts and associated labour, written estimates on request, and full disclosure of repair rates.

David Mitchell, director of the ministry's Consumer Services Branch, which administers the new legislation, says the goal is to end unpleasant surprises by clearly spelling out the kind of information consumers can expect from their car repairer.

No more unexpectedly large bills

Perhaps the most common complaint concerns unexpectedly large repair bills. Consumers report taking their car to a garage or body shop to have a problem investigated. When they return to pick up the car, however, they are handed a substantial bill for an array of repairs. Yet these consumers complain they were not consulted about the potential cost, nor did the repairer hint at the extent of work needed.

In contrast, the Motor Vehicle Repair Act specifies the final bill cannot exceed the original written estimate by more than 10 per cent without the customer's authorization. And to further eliminate surprises, the law spells out what should be included in estimates.

Mitchell points out that customers must be advised in advance if there is a fee for the estimate and must be told the amount of the fee. However, he says because much of the work required to prepare the estimate would also be required to carry out the repairs, the repairer cannot charge an estimate fee if the customer authorizes the repairs without unreasonable delay.

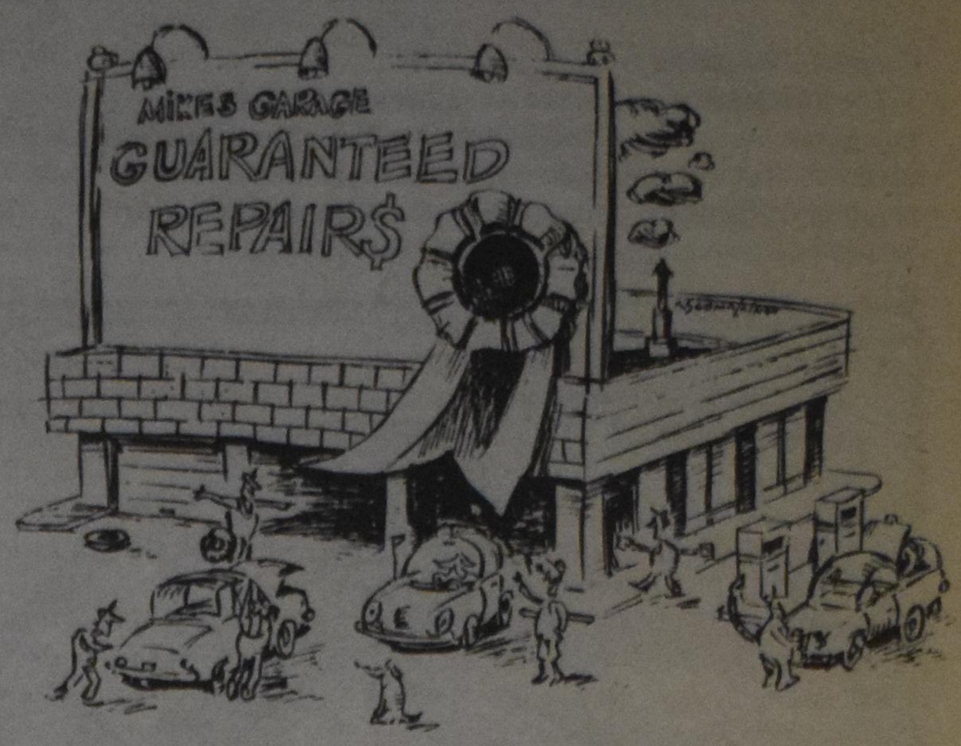
The estimate must include: the name and address of both the customer and repairer; the make, model, vehicle identification number and licence number of the vehicle; a description of the work or repairs to be made; the parts to be installed and a statement as to whether they will be new, used or reconditioned; and the price of the parts to be installed.

In addition, the estimate must include the number of hours to be billed, the hourly rate and the total cost of labour; the total amount to be billed; the date the estimate is given, and the date it ceases to apply.

The law has clear requirements for the final written bill, as well. Once the work is completed, the customer can expect to receive a detailed invoice covering the same areas as the estimate, in addition to the odometer reading at the time of return, the total amount owing, and the terms of the warranty.

A warranty must be provided on new or reconditioned parts and associated labour for a minimum of 90 days or 5,000 kilometres. For motorcycles and motor-assisted bicycles, the warranty must be 30 days or 1,500 kilometres.

Should the vehicle become unsafe or inoperable while the 90 day warranty is in force, and it is not reasonable to contact the repairer, the customer can have the car towed to the nearest garage, and recover repair costs from the original repairer, plus towing costs. (Of course, customers can return to the original repairer if they wish.) However, the law does not cover routine maintenance items such as oil changes or tire rotation, which are not considered repairs.



The new Motor Vehicle Repair Act protects car owners by requiring repairers to offer mandatory warranties on new and reconditioned parts and associated labour, written estimates on request, and full disclosure of repair rates.

Must return used parts if asked

The ministry's Consumer Services Bureau also receives complaints from consumers who find it difficult to have used parts returned to them. Customers say they can't verify that a bill for a new part is legitimate when the mechanic can't or won't produce the old part for inspection.

"Let's face it, a few unscrupulous operators in the car repair business were harming the industry's image as a whole," Mitchell says. "The new requirement for mechanics to return old parts on request can only improve the repairer/customer relationship."

The province's 16,000 garages and repair shops are also required to post their rates in public view, and to stipulate the methods used to calculate the charges. And they must post the telephone number of the nearest regional Consumer Services Bureau. "We are counting on consumers to take advantage of the new law, and give us a call if they encounter any problems," Mitchell says.

"The intent of the law," he says, "is to encourage better communication between repairer and customer; make a repairer responsible for the work done, and eliminate nasty surprises."

For Church news see page 17

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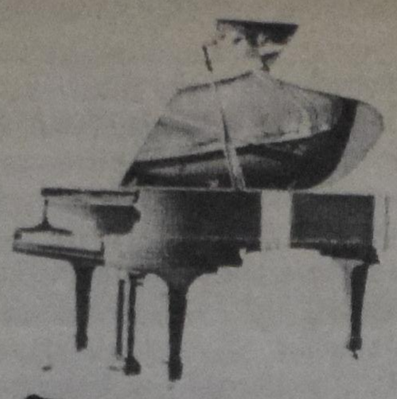

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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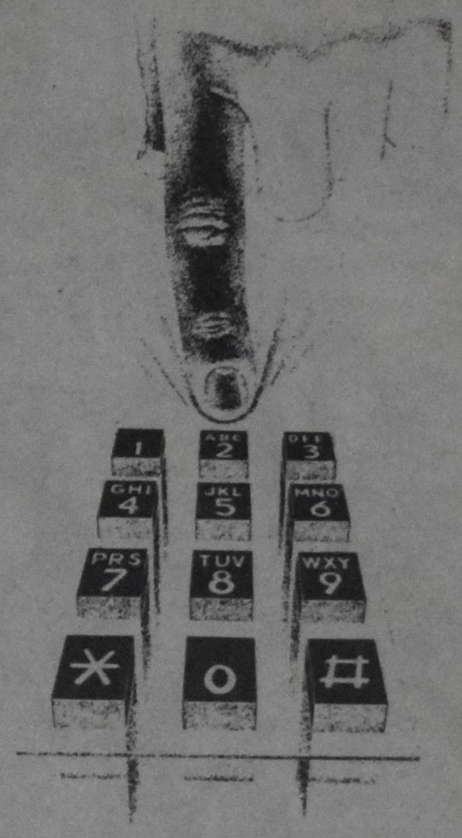

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News

Redeemer College receives Custance library

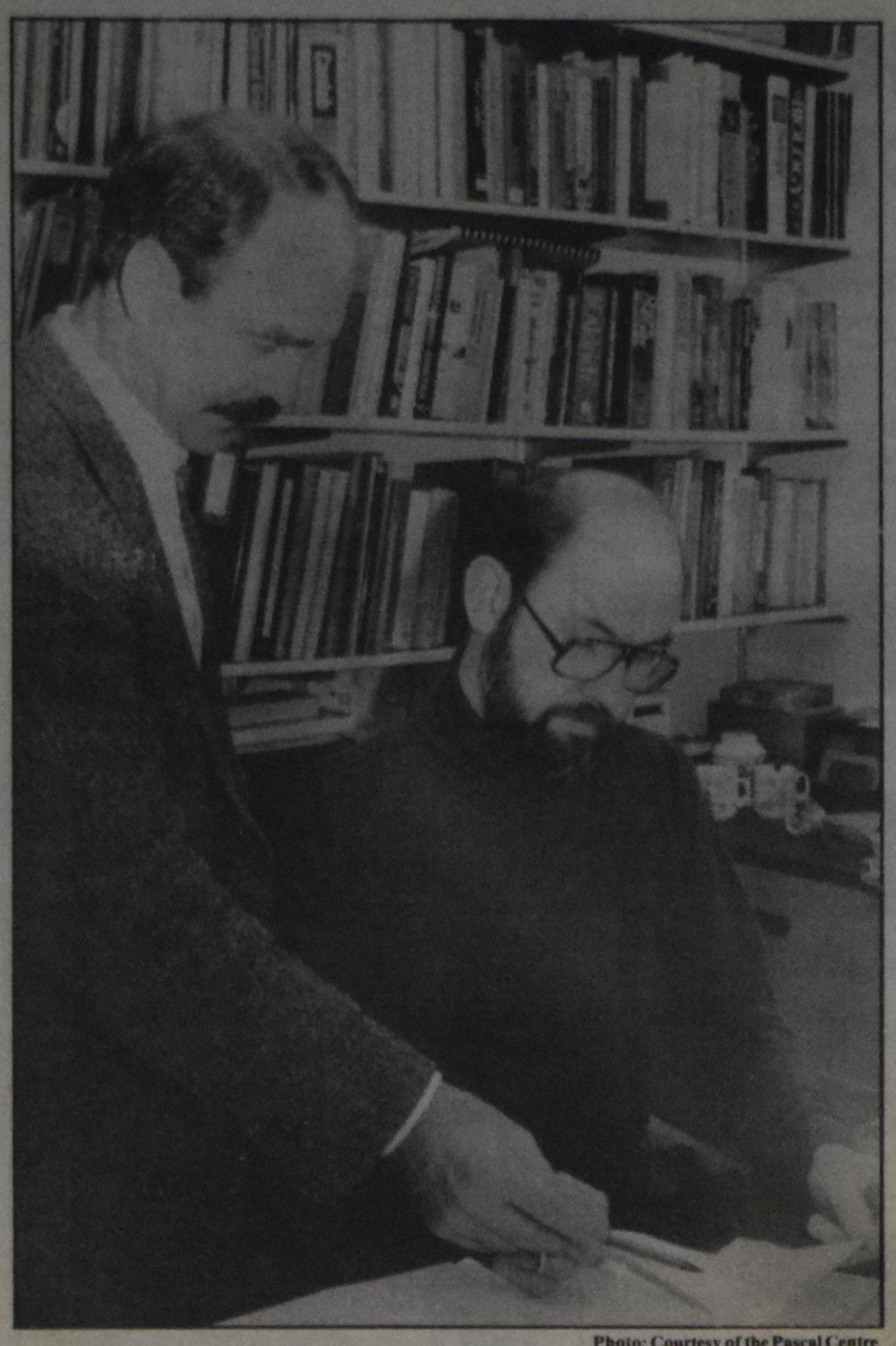

Photo: Courtesy of the Pascal Centre

Dr. Don McNally (left) and Dr. Jitse van der Meer (right).

Robert VanderVennen

ANCASTER, Ont. — The Pascal Centre for Advanced Studies in Faith and Science at Redeemer College has been given the Arthur C. Custance Collection, a valuable personal library of about 4,000 books on science and the Christian faith, reports Dr. Jitse van der Meer, Director of the Centre.

The books deal with creation/evolution, anthropology, theology, the natural sciences, commentaries on Genesis, and a collection of rare books among which are the famous Bridgewater Treatises. They will be used in the research program of the Pascal Centre and in the educational program of Redeemer College. The collection is housed in the special collections room of the Redeemer library.

Dr. Custance, who died at age 75 in 1985, was an evangelical Christian scholar who lived in Brockville, Ontario. He studied Middle Eastern languages and culture and from there moved to the study of archeology, physical anthropology, and physiology. He worked for the Defence Research Board in Ottawa as Head of the Human Engineering (Applied Physiology) Laboratory, where he developed some new tools of research in the measurement of the effects of heat stress in humans.

Custance was a solitary scholar who began writing a series of 60 monograph studies on biblical and scientific topics which he called Doorway Papers. He also published books with such titles as *Two Men Called Adam, The Seed of the Woman, The Sovereignty of Grace,* and *The Mysterious Matter of Mind.* Some of these books, as well as the Doorway Papers, were published by Zondervan.

Already as a student in Holland, van der Meer became impressed with Custance's writings, and when he eventually came to live in Ontario he decided to visit Custance. He and Dr. John Bolt of Redeemer went to Brockville in 1984 and had an excellent time with Custance. Already then they talked about his library and the possibility that it might eventually come to the Pascal Centre and Redeemer College. Dr. Custance left his library to the Centre in his will.

New centre for research on science and faith

The Pascal Centre was started this year by van der Meer and Dr. Donald McNally, a Hamilton resident who teaches at St. Michael's College, as a centre for research on faith and the natural sciences. Building on the tradition of Christian scholarship represented by Augustine, Pascal and Calvin, a central goal is "to discover and develop the full implications of the biblical teachings on creation for our understanding of the origin and nature of the cosmos in its physical and biological manifestations." The Centre also wishes "to promote an awareness among Christians that biblical studies on the natural sciences are not exhausted in ethical and social issues, but also include prior questions regarding the origin and nature of the cosmos and our knowledge of it." There is a commitment to the belief that reason and experience are not religiously neutral.

The Centre wishes to serve like-minded Christians worldwide and therefore invites scholars to plan research projects in collaboration with its own program, whether at the Centre or elsewhere.

The Pascal Centre is financially independent of Redeemer College and depends on outside grants and donations, for which it is able to give tax-exempt receipts. A start-up grant was received from a foundation in California.

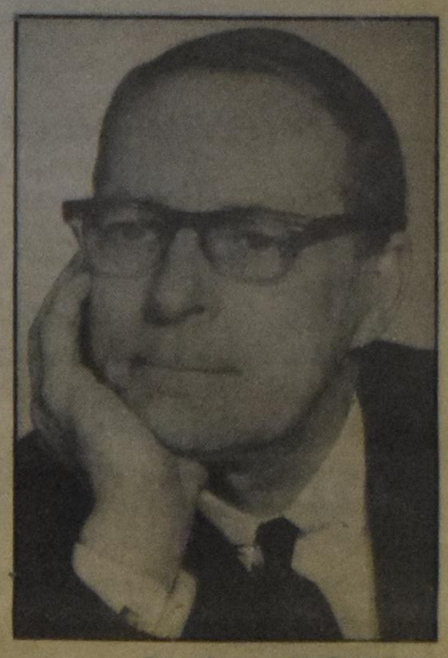

Photo: Courtesy of the Pascal Centre

Dr. Arthur Custance, an evangelical scholar.

Toward gasoline, diesel free cars?

TORONTO (Canadian Scene) — There's hope for car drivers who worry about polluting the air with the exhaust fumes from their gasoline or diesel powered cars.

A non-polluting fuel cell which is said to be small, silent and to operate at fuel efficiencies much higher than gasoline or diesel generators, will soon be tested as a joint project between the Ontario Ministry of Energy; Ballard Technologies and Dow Chemical Canada Inc. All three parties have announced an agreement to begin testing in 1989.

Fuel cells have been around for a long time, but they have not been practical or cost-effective in most applications. An exchange membrane developed by Dow is said to make existing solid polymer fuel cells four to six times more effective.

The improved cell, developed and built by Vancouver-based Ballard Technologies, converts hydrogen and oxygen from the air into direct current electricity and water.

"Ontario support of this project emphasizes our commitment to support research projects that are proposed, managed and funded by the private sector," said Robert Wong, the province's minister of energy.

The cost of testing is about $600,000, to be split between Dow Chemical Canada Inc. and the Ontario Ministry of Energy, which is interested in the fuel cell as an alternate form of power. The test is expected to take up to two years.

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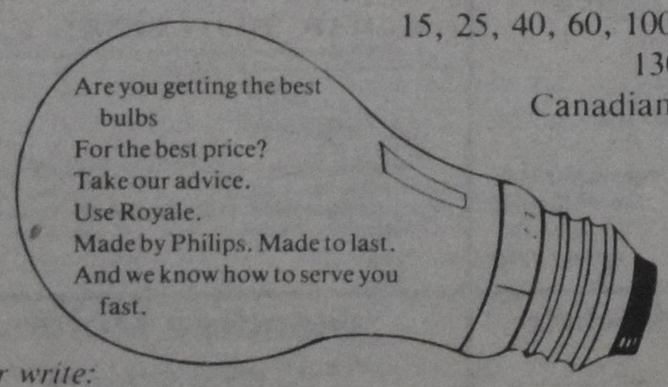
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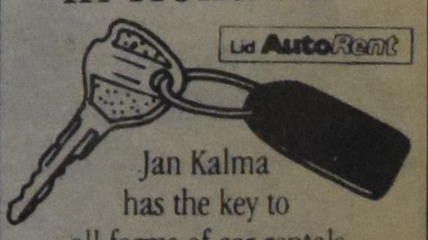

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Births

BUYS:
Carl and Ann (nee Veldhuis) thank the Lord for the safe and healthy arrival of our first-born son CARL WILLIAM. He was born on Nov. 23, 1988, at 3:14 p.m., weighing 8 lbs. 4 oz. Sharing in our joy are grandparents Bill and Margaret Buys of Beamsville and John and Jerry Veldhuis of Jarvis.
"Ye are blessed of the Lord which made heaven and earth." (Ps. 115:15).
Home address: 4 Victoria Ave. S., Box 608, Vineland, ON L0R 2C0.

VAN EE:
We, Everett and Kathleen, praise God for our "long-awaited desired daughter," CHARLENE DESIREE, born Oct. 30, 1988. Her proud grandparents are George and Alice Olthuis of Edmonton, and Hank and Mena Van Ee of Abbotsford.
Home address: 30642 Landing Road, Mt. Lehman, BC V0X 1V0.

Anniversaries

1953 December 23 1988
With praise and thanksgiving to God we are pleased to announce the 35th wedding anniversary of our parents

JOHN and JESSIE BOUIUS
(nee Van Gennip)

"Praise the Lord, O my soul; all my inmost being praise his holy name." (Ps. 103:1)
May God bless you in the years to come.
Love and congratulations:
Case & Ingrid Boulus — Anten Mills, Ont.
Casey, Olivia, Christopher, Monica
Cath & Neil Barron — Anten Mills, Ont.
Jonathan, Amy
Betty-Anne & Allan Grove — Wabaushene, Ont.
Jessica & Paul Phillips — Thunder Bay, Ont.
Home address: R.R.#2, Minesing, ON L0L 1Y0.

Marriages

MACDONALD-VERSTEEG:
Mr. and Mrs. R. Hugh MacDonald of Teeswater, together with Mr. and Mrs. Jakob Versteeg of Clifford, are pleased to announce the marriage of their children

DEBORAH LEE
to
ABRAHAM ARTHUR

The ceremony will take place, the Lord willing, on Saturday, Dec. 17, 1988, at 7:00 p.m. in the Knox Presbyterian Church of Teeswater.
Future address: R.R.#2, Clifford, ON N0G 1M0.

VAN HAREN-DE LEYER:
John and Margaret Van Haren of Lacombe, Alta. are pleased to announce the marriage of their daughter

HILDA
to
HENRY

son of John and Louisa de Leyer of Busby, Alta. This celebration will take place Dec. 27, 1988, at 11 a.m. Rev. Neil Vriend will officiate.
Address: #404-10740-105Street, Edmonton, AB T5H 2X2.

Anniversaries

1943 December 31 1988
With praise and prayer we announce the 45th anniversary of

JELLE and SHIRLEY BERGSMA
(nee Hoekstra)

Congratulations Mom and Dad! Grandma and Grandpa! We give you Ephesians 3:16-21.
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Ted & Patty Bergsma — Calgary, Alta.
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George & Sheila Bergsma — Harrow, Ont.
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Ken & Joan Horlings — Newmarket, Ont.
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Telephone: 1-(813) 729-5257.

Neerlandia Neerlandia
1938 1988
Great is thy faithfulness
With praise and thanksgiving we are blessed to announce the 50th wedding anniversary of our parents

JOE and SOPHIE TUININGA
(nee Wierenga)

Our prayer is that the Lord will continue to be with them.
Congratulations and love from:
Reta & Gary Haarsma — Edmonton
Clifford & Angela Tuininga — Neerlandia
Andrew Tuininga — Neerlandia
Sharen and Art Degner — St. Albert
Sidney and Shirley Tuininga — Neerlandia
Cecil & Marilyn Tuininga — Neerlandia
Alfred & Dora Tuininga — Neerlandia
26 grandchildren and one great-granddaughter.
Correspondence address: Box 25, Neerlandia, AB T0G 1R0.

Anniversaries

1963 December 27 1988
With joy and thanksgiving to our faithful God we are pleased to announce the 25th wedding anniversary of our parents

ALBERT and ALIDA DREISE
(nee Hoftyzer)

"Delight yourself in the Lord and He will give you the desires of your heart." (Ps. 37:4)
We pray that the Lord will continue to keep you in his care.
With love from your children:
Jonathan & Sharon Borg (fiancee)
Geoffrey
Fred
Timothy
Randal
Home address: 27 Oak Ave., Dundas, ON L9H 4Z1.

Obituaries

1917 1988
On Nov. 24, 1988, following a short battle with cancer, my beloved husband, our father and opa

MARINUS ABRAHAMSE

has gone to be with the Lord.
Father of:
Marinus & Kamelia
Jack & Johanna
Casey & Pamela
John & Janet
Maryann & Steve Joyce
10 grandchildren.
Also survived by one sister, Mrs. Pauline Smith of Regina, Sask., and one brother and two sisters in the Netherlands.
The funeral service was held on Nov. 28, 1988, in Covenant Chr. Ref. Church, St. Catharines. Pastors J. Vos and D. Tigchelaar officiating.
Home address: 362 Linwell Rd., St. Catharines, ON L2M 2P2.

"And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you." (1 Peter 5:10)
Suddenly, on Saturday, Nov. 12, 1988, the Lord took home his child

Mrs. LUCY BANGA
(nee VanderVeen)

in her 82nd year, beloved wife of the late Andrew Banga.
Dear mother of:
Greta & Luke Wierda — Brighton
Alard & Lubbie Banga — Carrying Place
Alice & Lambert Veltman — Carrying Place
John & Audrey Koning — Carrying Place
Grandmother of 13 grandchildren.
Funeral service was held on Nov. 14, 1988, at Ebenezer Chr. Ref. Church, Rev. J. Groen officiating.
Correspondence address: L. Wierda, R.R.#3, Brighton, ON K0K 1H0.

The Lord called home his child, our brother, brother-in-law and uncle

H.A. MEEMS

in his 76th year.
Mr. & Mrs. Jacob Meems
Mrs. Roelie Meems-Kornelis (Willem)
Mr. & Mrs. Christiaan Meems
Mr. & Mrs. Roelof Meems
all of the Netherlands
Mr. & Mrs. Hemmo Buter, Box 112, Williamsburg, ON K0C 2H0, and several nieces and nephews.

Op 16 november, 1988, nam de Here tot zich

DIEN POULI

ons aller vriend en midelid, in haar 85ste jaar.
"De Jeugd van Vroeger", Trenton, Ont.

Obituaries

"I walk before the Lord in the land of the living" (Ps. 116:9).

WIEBE SOEPBOER

was born on Oct. 3, 1894, near Metslawier, Friesland. In 1922 he married Wietske Vis. The Lord granted them two boys and a girl. In 1929 Wietske suffered a fatal brain hemorrhage. Trijntje De Vries became his second wife in 1931, and together they saw five children enrich their family life. The Wiebe Soepboer family immigrated to Canada in 1949. In 1980, the Lord called Trijntje home to himself, and Wiebe accepted in faith his second experience as widower. On Nov. 21, 1988, Wiebe, after an earthly walk of 94 years received the crown of glory. He was a living witness to many. He lived a life of obedience, and walked in faith. Today, Wiebe is home with his Lord, and with those he loved and went before him.
Lovingly remembered by his children:
Ted & Audrey
Anne & Trijntje
Akke & Arie
George & Marie
Sylvia & Oege
Steve & Minke
Carl & Joan
Donald & Ann
36 grandchildren, 52 great-grandchildren, three brothers and one sister.
Correspondence address: Ted Soepboer, R.R. #5, Forest, ON N0N 1J0.

"Love bears all things, believes all things, hopes all things, endures all things. Love never ends;" (1 Cor. 13:7-8a)
As a result of an automobile accident on Friday, Nov. 25, 1988,

RAYMOND JACK SMIDTS

was taken to his eternal home to be with his Lord and Saviour, at the age of 37.
Sadly missed by his wife, Wendy Smidts (nee Beimers) and children Joshua, Michael, Lindsay, and Ashley.
Son of Antje and Job Hogeveen of Grimsby.
Brother of:
Nick & Marie Smidts — Woodstock
John & Karen Smidts — Stratford
Jack & Marge Smidts — Canfield
Step-brother of:
John Hogeveen — Grimsby
Corry & Tony Batenburg — Grimsby
Bill & Corinne Hogeveen — Kincardine
Marjo & Len Hovestadt — Brantford
Son-in-law of:
Margaret Beimers — Stratford
Brother-in-law of:
John & Ann Beimers — Stratford
Nellie & Bert Tiemens — Stratford
Alice & Les Nauta — London
Dear uncle of 23 nieces and nephews.
The funeral service was held at the Chr. Ref. Church of Stratford with Rev. Martin Geleynse officiating.
Home address: 262 Devon St., Stratford, ON N5A 2Z9.

Teachers

FRUITLAND: Fruitland John Knox Memorial Christian School seeks applications for a full-time **Grade 1** teaching position commencing Jan. 3, 1989. All interested persons should contact Mr. de Jager, Principal, at (416) 643-2460 (school) or 643-2121 (home) for application forms. Deadline for applications will be Dec. 12, 1988.

WELLANDPORT: Wellandport Chr. School needs experienced, loving, caring, devoted Christian teacher for a hard working **Grade 3** class. Position opens January 1989. Contact: W. Thies, at the Wellandport Chr. School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272 (school); (416) 892-2155 (home)

Obituaries

On Monday, Nov. 21, 1988, the Lord in his infinite wisdom took unto himself to glory his child, our mem, beppe and great-beppe

WIETSKE VAN DER MOLEN
(nee Altena)

at the age of 87 years and three days.
One of her many favourite passages which she had also written out in the front of her Bible, was: "Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Phil. 4:4-7)
Wife of the late Riemer Van Der Molen (1958) and beloved mem of Minne and Annie Van Der Molen of R.R.#1, Jarvis, Ont.
Also loving beppe of:
Henrietta & Stuart Heeg
Ray & Brenda Van Der Molen
Bruce Van Der Molen
David Van Der Molen
and great-beppe of Rachel and Tara Heeg.
The funeral service was held on Nov. 24, 1988, in the Ebenezer Chr. Ref. Church of Jarvis, which she faithfully attended with great joy for the past 40 years, Rev. Nick Cornelisse and Intern Mr. John Roke officiating.
Correspondence address: R.R.#1, Jarvis, ON N0A 1J0.

The consistory of Covenant Chr. Ref. Church of Woodstock would like to express its sincere sympathy to Mrs. P. Verhoef and family with the passing away of their husband and father

PETER VERHOEF

in his 80th year.
For the consistory, Rev. R. Ouwehand, pres., C. Van der Spek, clerk.

Teachers

MISSISSAUGA: John Knox Christian School Society of Mississauga seeks qualified teachers for probable vacancies in the **Grade 4-7** range for the 1989-90 school year. A Reformed world and life view is necessary. Please call: Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee (416) 844-6454.

MISSISSAUGA: John Knox Christian School Society of Mississauga seeks qualified teacher to provide part-time relief in **Grade 7** from March through June 1989. A Reformed world and life view is necessary. Please call: Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee (416) 844-6454.

STRATHROY: John Calvin Christian School in Strathroy, Ont. requires a **Grade One** teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3

BRAMPTON: John Knox Chr. School seeks application to fill a **Grade 2/3** position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).

Classified

Help wanted

Small concrete-forming company in southwestern Ontario is looking for a **Concrete Foreman** for its second crew. Experience with the Duroform panel system is desirable. We have the newest in crane lifting equipment and offer lots of opportunity to someone who is self-motivated and looking for interesting work. Located 15 minutes from CRC and 10 minutes from a Christian school. For more information please write All Wall Contracting Inc., Box 687, Wingham, ON N0G 2W0 or call (519) 357-2310 and ask for John.

The Huron District Christian Secondary School Society seeks application for a resourceful and creative person to assess the feasibility of a Christian high school in the Clinton area and possibly prepare a working model of such a school. Please send resume to: Margaret Buffinga, Secretary, R.R.#1, Clinton, ON N0M 1L0.

For Rent

SPRING BREAK IN FLORIDA
Condominium, one bedroom, sleeps four, in private resort directly on Daytona Beach, On site: heated pool, game room, fully equipped kitchen with dishwasher, microwave plus private jacuzzi and laundry facilities in unit, less than one hour from Walt Disney World. March 18-25, 1989, $699 a week. Call (416) 827-6449, Oakville.

Two-bedroom apartment in the Stoney Creek/Hamilton area. Please call: (416) 643-1628.

Accommodations

We are looking for a house to watch and take care of, for the last part of May, the full months of June, July, and the first part of August; preferably in the Hamilton-Burlington area. We are willing to take care of lawn, garden, plants, etc. I am studying at a Reformed theological seminary, and will be back in Ontario with my wife for these months.
If interested please call: Ada Zekveld (519) 485-1728 or write: Tony and Arley-Ann Zekveld, 603-A McDonald Dr., Clinton, MS 39056, USA.

The Netherlands: Housing required in or near Wageningen for Canadian PhD student's family of four from Jan-April 1989. Willing to commute from nearby town or city. Wanting to house-sit or rent, preferably furnished accommodations. References available. Phone collect: (519) 822-6680, John and Joanne Paul, Guelph, Ont.

Vacations

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K0K 2X0
Phone: (416) 352-2308

Help Wanted

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Excellent opportunity for a self-motivated person interested in a **sales position** with a rapidly growing door-hardware-building supply firm. Experience an asset, but will train the right individual. Reply in own handwriting to:

The Manager
Regional Doors & Hardware (Niagara) Ltd.
P.O. Box 2187, Stn. B.,
St. Catharines, ON
L2M 6P6

Central Alberta Christian High School Society

Lacombe, Alberta, anticipates the beginning of a Christian high school in September 1989. Inquiries are invited from experienced, devoted, versatile and hard-working teachers who would be involved in the organization of programs, facilities, promotion and curriculum development. Submit all inquiries or resumes to:

John Busaan, R.R.#1, Blackfalds, AB T0M 0J0
phone: (403) 885-4416
or
Mrs. Grace Stolte, R.R.#1, Blackfalds, AB T0M 0J0
phone: (403) 885-4235

Beacon Christian High School
St. Catharines, Ont.
invites applications for the position of
PRINCIPAL

Please consider this as:
(1) **An opportunity to lead** a teaching team dedicated to Christian excellence in a small school (120 students) with a low student/teacher ratio with a multi-faceted program being carried out in up-to-date facilities.

(2) **An opportunity to encourage** the development of Christian education.

(3) **An opportunity to grow** personally.

(4) **An opportunity to further the cause of Christian education** within a wider context.

Interviewing for the position will begin in December of 1988 and the Board hopes to make an appointment by **February 15, 1989.**

Enquiries may be directed to Albert J. Bakker, Chairman of the Board, Association for Christian Education of St. Catharines, 2 O'Malley Drive, St. Catharines, Ontario, L2N 6N7, (416) 935-8386 (evenings) or (416) 688-1520 (days) or Ben Vandezande, Chairman of the Education Committee, (416) 937-0418 (evenings) or (416) 646-4511 (days).

Toronto Central Christian School
invites applications for a
TEACHING PRINCIPAL
TO BEGIN September 1989

TCCS is a small interdenominational school located in downtown Toronto. We have three classes with multi-grades from K-8. We are looking for an experienced, energetic person, willing to teach multiple grades and be the administrator. Interest and knowledge about teaching with an integrated curriculum is necessary. French and music skills would be an asset.

Are you looking for a challenge?
Send your letter and resume to:
G. Dekker
Toronto Central Christian School
55 Salisbury Ave., Toronto, ON M4X 1C5
Tel: (416) 968-2036 or call evenings (416) 466-6304

Christian Schools International
invites qualified applications for the position of
EXECUTIVE DIRECTOR

Function: Serves as the Chief Executive Officer, directing and providing leadership to the formulation and implementation of Christian Schools International's mission, strategy, and goals.

Requirements: Educational administration and public relations experience; the ability to communicate publicly through speaking and writing; MA or beyond.

Interested applicants are invited to send a letter of application, resume, and a written statement of commitment to the Reformed faith and to Christian education to the President of the CSI Board of Directors:

James W. Hofman, Superintendent
Bradenton Christian School
3304 43rd Street West
Bradenton, FL 34209
Telephone: 813-792-5454

A position profile and additional information is available upon request.

APPLICATION DEADLINE: JANUARY 27, 1989

For Career Opportunities in
HORTICULTURE

JOIN CONNON NURSERIES, one of Canada's oldest and largest wholesale nurseries. We are currently looking for people who qualify for the following full-time positions:

Field Propagator
budding and grafting skills essential.

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plant knowledge and French language required.

If you feel you qualify for either position please write or call in complete confidence:

Robert Kloet, CONNON NURSERIES, 1724 Concession IV, Rockton, Ontario L0R 1X0 (519) 647-3997.

CONNON NURSERIES
A.V.K. NURSERY HOLDINGS INC.

Immanuel Day Care Centre requires an **E.C.E. graduate.** Persons interested in this position should forward their resume to the

Immanuel Day Care Centre
Attention: Mrs. H.A. Meininger
25 Channel Nine Court
Agincourt, ON M1S 3B2

Citizens for Public Justice
ONTARIO CO-ORDINATOR

required for the following duties:
- **Research** - inquiring into social issues and government policies
- **Advocacy** - presenting CPJ - Ontario positions to policy makers
- **Group Facilitation** - developing membership and groups in Ontario
- **Fundraising** - organizing personal contact and telephone campaigns
- **Administration**- general office duties

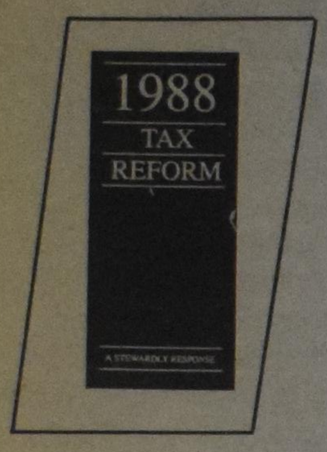
Job description will be flexible to suit applicant's abilities. Applicants should state skills and match these with specific areas of job description. Full job description available. Deadline: **December 31, 1988**

Contact: Harry Kits - Executive Director or Elske Kuiper - Chairman, CPJ - Ontario
Citizens for Public Justice, 229 College St., Suite 311, Toronto, Ontario M4T 1R4
(416) 979-2443

Citizens for Public Justice is a Christian organization that does research and advocacy in areas of political and social justice

Classified/Events

Miscellaneous



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Toronto, ON M5S 2G8
(416) 598-2181

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New Publication:

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Miscellaneous

ATTENTION ATTENTION

Calvinist Contact's year-end schedule

As part of our original schedule, **Calvinist Contact** will skip an issue on **Friday, December 30.**

The last issue in 1988 will be the **December 23** issue. Deadline for this issue is **Wednesday, December 14.**

The first 1989 issue will be dated **Friday, January 6.** We plan to finalize this issue and send it off to the printers **prior** to Christmas 1988. *Deadline for the January 6 issue will be Wednesday, December 21.*

All our readers and/or advertisers are urged to take note!

Stan de Jong
Manager

An ad in Calvinist Contact gets results! Place yours NOW!!

Church news

Christian Reformed Church

Called
— to First, Sarnia, Ont., Rev. Peter Borgdorff of Bethany, Holland, Mich.

Accepted
— to Ambassador, Windsor, nt., Cand. Mark Stephenson.
— Bethel, Lacombe, Alta., Cand. Edward Jager.

New Clerk
— Williamsburg, Ont. CRC: Durk Bylsma, R.R.#1, Iroquois, Ont. K0E 1K0; (613) 652-4990.

New stated clerk
— Classis Eastern Canada: Bill Byker, R.R.#1, Brinston, Ont. K0E 1C0; (613) 652-2409.

Address change
— Rev. Jan D. Pereboom, 4145 Victoria Ave. N., Vineland Station, Ont. L0R 2E0; (416) 562-5318.

Canadian Reformed Churches

Called
— to Chilliwack, B.C. and Launceston, Tasmania (by the Free Reformed Church), Rev. Richard Aasman.

Calendar of Events

Dec. 10	Annual Christmas Concert by "Mountainview Singers" at 8 p.m. in the Mountainview CRC, **Grimsby,** Ont. Everyone welcome.
Dec. 10	Christmas Concert at 7:30 p.m., Dundas St. Centre United Church, **London,** Ont. Featuring organist Andre Knevel and massed choir from Aylmer, Strathroy and London. Free-will offering.
Dec. 10	Handel's "Messiah" presented by the "Listowel Concert Singers" and the London Sinfonia Orchestra. At 8 p.m., in the Trinity United Church, **Listowel,** Ont. For tickets and info. call (519) 291-3106.
Dec. 16	Christmas Concert by the band "Holland's Glory" at 8 p.m. at Covenant CRC, **St. Catharines,** Ont. Everyone welcome.
Dec. 17	Organist Christian Teeuwsen, soprano Wendy Humphreys and trumpeter Stuart Laughton in concert at 8 p.m. in Trinity CRC, **St. Catharines,** Ont. Tickets $6 (adults) and $5 (seniors/children).
Dec. 17	Christmas Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., Willowdale United Church, **Willowdale,** Ont. For tickets call (416) 636-9779.
Dec. 18	Christmas Concert by the Brampton Chr. Choral Society "Praise the Lord" at 8 p.m. in the Second CRC, **Brampton,** Ont.
Dec. 18	Candlelight Christmas Service with "The Ambassadors" at 7 p.m., First CRC, **Hamilton,** Ont.
Dec. 18	Christmas Concert by the St. Thomas Ladies Choir "Gloria in Excelsis" and the St. Thomas & District Male Chorus "Crescendo" at 8 p.m. in First United Church, St. George St., **St. Thomas,** Ont.
Dec. 18	Candlelight Service with "Adoramus Maranatha Choir" (John Hunse, director) at 7:30 p.m., Maranatha CRC, **York,** Ont.
Dec. 21	Christmas Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., Rehoboth CRC, **Bowmanville,** Ont. For tickets call (416) 636-9779.
Dec. 23	Candlelight Service with "Adoramus Maranatha Choir" (John Hunse, director) at 8 p.m., Mt. Hamilton CRC, **Hamilton,** Ont.
Dec. 27-30	Sixth Annual Young Adult Challenge Conference will be held in **Vancouver,** B.C. Sponsored by Young Calvinist Federation.
Jan. 11	Stained Glass Concert "Mannheim to Vienna" featuring Boris Brott with his Hamilton Philharmonic Orchestra and clarinet soloist Michael Rusinek. At 8 p.m. in the Redeemer College Auditorium, **Ancaster,** Ont.
Jan. 14	RCBPA Chatham Chapter breakfast meeting, 8 a.m. at the Saxony Restaurant, **Chatham,** Ont. Speaker: Wm. Elzinga. For reservations call (519) 354-2193.
Jan. 20	"Homage a Senggih — a retrospective of Henk Krijger in North America." Candlelight reception at 8 p.m., featuring guest speaker Dr. Calvin Seerveld, at Redeemer College, **Ancaster,** Ont. Public cordially invited. For info. call Daina Doucet at (416) 648-2131, ext. 233.
Feb. 8-10	Musical production Narnia: C.S. Lewis' "The Lion, the Witch and the Wardrobe" as musical theatre. At 7:30 p.m. at Fraser Valley Chr. High, **Surrey,** B.C.
March 22	Stained Glass Concert "Beautifully Bach" featuring the Hamilton Philharmonic (Boris Brott, conductor), Redeemer College Choir (Christiaan Teeuwsen, conductor) and soloists.

Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri.Dec.16	Tues.Dec.13	Wed.Dec.7-8:30a.m.	Thurs.Dec.8-8:30a.m.
Fri.Dec.23	Tues.Dec.20	Wed.Dec.14-8:30a.m.	Thurs.Dec.15-8:30a.m.
Jan.6	Tues.Jan.3	Wed.Dec.21-8:30a.m.	Thurs.Dec.22-8:30a.m.

See Crossword Puzzle Page 7

Events

Events

CANDLELIGHT SERVICE
WITH
ADORAMUS MARANATHA CHOIR

John Hunse, conductor

Sunday, Dec. 18, 7:30 p.m.
Maranatha CRC, York

Friday, Dec. 23, 8 p.m.
Mount Hamilton CRC

Bring a Friend

Christian Male Choir Festival

Seven Ontario choirs participating
April 8, 1989
at St. Paul's Anglican Church, Toronto

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Dutch

Persoverzicht

Carl D. Tuyl

Er wordt nog wel een paar weken nagekauwd over de verkiezing, een feit is dat volgende maand een nieuwe regering een nieuw tijdperk gaat inluiden. Het handelsverdrag met Amerika is natuurlijk één van de eerste zaken die aan de Kamer zullen worden voorgelegd. De pers begon alvast te speculeren over de toekomst van Turner en Broadbent, met veronderstellingen dat beiden vervangen zouden worden. De Canadese dollar schoot omhoog naar gelang de Konservatieven meer zetels kregen. We hopen dat de plakkaten die het landschap ontsierden opgeruimd zullen worden. En we slaken allemaal een zucht van verlichting dat het achter de rug is, want de toon van het debat hing ons ellenlang de keel uit.

★★★★

De Zeereerwaarde professoren van de Dalhousie Universiteit lopen nog steeds rond met plakkaten en hun staking gaat maar door. Studenten zijn natuurlijk het slachtoffer en er is vrees dat, als die staking nog veel langer duurt, een heel akademisch jaar verloren zou kunnen gaan.

★★★★

Onze eerste prijs voor krenterigheid gaat van de week naar Nova Scotia en wel naar de plaatselijke afdeling van CUPE (Canadian Union of Public Employees) in Sidney, die in opstand kwam omdat studenten van de high school aldaar zelf hun school een verfje wilden geven.

★★★★

En tien en een griffel gaan deze week naar Alberta's Minister voor Volksgezondheid — Nancy Betkowski — die eens wil proberen om de prijs van geneesmiddelen in die provincie wat naar beneden te krijgen. De kosten van medicijnen in ons land zijn het hoogst in Alberta. Maar iedereen die pillen in Ontario moet kopen weet wel, dat de apotheker hier ook niet van gisteren is met het prijzen van zijn produkten.

★★★★

De United Church heeft besloten geen algemene ledenstemming te houden over het onlangs genomen besluit aangaande mogelijke ordinatie van homophielen.

★★★★

Het gaat Wilhelmus Maria VanderZalm nog steeds niet voor de wind; in een tussentijdse verkiezing verloor zijn Socred partij weer een zetel.

★★★★

De mensen die aandelen kochten in Air Canada hebben tot nu toe nog geen grote winst gemaakt. Alle Canadese luchtvaartmaatschappijen zagen hun inkomen aanmerkelijk verminderd.

★★★★

En Gilbert, de 1288-pond wegende stier die op de Koninklijke Winterfair in Ontario de eerste prijs had gewonnen is, bedekt met schaamrood van staart tot neus, zonder lintje naar huis moeten terugkeren. Welke schanddaad had Gilbert bedreven vraagt u? Gilbert had een schoonheidsoperatie ondergaan, en dat is niet geoorloofd in stierenkompetitie.

★★★★

Estland, Letland en Litauen, u herinnert zich nog dat de meester ze op de kaart aanwees en u moest de landen met hun hoofdsteden opzeggen. In die staten is het nationalisme weer wakker geworden en in het kader van de Russische glasnost politiek worden er eisen gesteld voor meer onafhankelijkheid van Moskou. Er is ook politieke onrust in Polen en in Joegoslavië.

★★★★

Perestroika, de herstruktuering van het politiek en ekonomisch stelsel in Rusland, is niet, zoals u misschien gedacht had, erg populair onder de Russische arbeiders. Perestroika vraagt namelijk om opvoering van hun produktiviteit, hetgeen harder werken en minder stelen betekent. Gorbachev's tegenstand komt niet alleen van de Marxistische intelligentsia, maar ook van de arbeiders. Intussen is toiletpapier nog steeds een luxe artikel in de winkels in Moskou.

★★★★

De politieke toestand in Pakistan na de verkiezingen aldaar, is nog niet helemaal duidelijk. Er is veel tegenstand van Mohammedaanse zijde tegen een vrouwelijke minister-president. Ook in Israël is er nog geen kabinet gevormd. De moeilijkheid daar zit in de eis van de ultra-rechts Orthodoxe partijen, die het Joodse staatsburgerschap willen onthouden van mensen die niet door Orthodoxe rabbijnen zijn aangenomen. Zoiets zit niet lekker met de Joodse Amerikanen, die de staat Israël met veel geld en politieke invloed ondersteunen. De PLO deklaratie van onafhankelijkheid, die met groot fanfare werd aangekondigd, is ook al voor velerlei uitleg vatbaar.

★★★★

De Keizer van Japan wordt steeds zwakker. Het bedrijfsleven, dat uit respect voor de stervende keizer belangrijke evenementen had uitgesteld, wordt ongeduldig. Het gaat teveel geld kosten. Respekt is mooi, maar als het geld gaat kosten dan wordt dat weer een andere zaak, nietwaar? Men krijgt zo de indruk, dat de bazen van de Japanse industrie het hun keizer kwalijk nemen dat hij niet een beetje vlugger sterft.

★★★★

Cubaanse troepen gaan zich terugtrekken uit Angola, op voorwaarde dat Zuid Afrika het vredesverdrag tekent. Indien dit pogen van de Verenigde Naties doorgaat, zullen er over een twee jaar durende periode 50,000 Cubaanse soldaten gerepatriëerd worden. Vrede begint ook zichtbaar te worden in de Perzische Golf. Het Nederlandse vloot-eskader zal aan het eind van dit jaar weer naar Den Helder terugkeren.

★★★★

Het was vijf-en-twintig jaar geleden dat President Kennedy werd vermoord. "Van de doden niets dan goed," zegt men wel 's, maar de pers lichtte de voormalige president's doopceel en er kwam niet al te veel goeds uit.

★★★★

Een belangrijke dag is grotendeels aan de aandacht van de Christelijke pers voorbij gegaan: honderdvijftig jaar geleden, op 29 oktober, 1837, werd Abraham Kuyper in Maassluis geboren. Voor een samenleving op weg naar een kerkloze maatschappij is er veel te leren van deze voorvader "Abraham de Geweldige."

Ik ben er een beetje verbaasd van dat er zo weinig aandacht aan dit feit is geschonken, vooral omdat er onder Canadese predikanten van ons kerkgenootschap zoveel ex-leden van de Groen van Prinsterer Club zijn. Maar helaas is er hoe langer hoe minder historische kontinuiteit onder ons. We zingen "Faith of our Fathers," maar in werkelijkheid raakt het geloof van de vaders hoe langer hoe meer in het vergeetboekje, en het komt zo ongeveer gelijk te staan met het verhaal van Roodkapje.

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.

Het gaat altijd anders dan je denkt

L.H. Kwast

Maandagmiddag 2 maart 1987: in die uren werd deze bijdrage geschreven. Ik was heel iets anders van plan geweest omdat er genoeg buitenwerk lag te wachten. Maar 's morgens werd het al gaandeweg slechter. Overal lagen boomtakken die onder het gewicht van ijs waren bezweken.

Tegen de middag begonnen wegen en straten glad te worden en ik had al moeite gehad om de voorruit doorzichtig te houden. Dan maar het arbeidsprogramma omgooien en thuis blijven werken.

Op die 2de maart werd het zoveelste bewijs geleverd dat het in de kleine en grote geschiedenis van mensen altijd anders gaat dan je denkt. Neem maar niet te veel in de mond, het kon je anders nog eens in het gezicht vliegen. En dan vloeien de voorbeelden legio toe.

De bocht die niet was voorzien

"Op langere termijn gezien pakken politieke beslissingen altijd verkeerd uit," stond onlangs in een Nederlandse krant. Dan denken oudere tijdgenoten allereerst aan Munchen-1938. Gedegen politici als *Neville Chamberlain* en *Edouard Daladier* meenden voor op zijn minst één generatie de Europese vrede te hebben gered. De opluchting was groot. Ook gereformeerde predikanten dankten de God van hemel en aarde dat de dreiging voorbij was.

Vliegtuigladingen met bloemen werden van Schiphol naar Croydon overgevlogen. Binnen een jaar ontketende H. de tweede wereldoorlog.

In de jaren zestig droomde het Amsterdamse gemeentebestuur de droom van ideale nieuwbouw in de Bijlmermeer. Het had heel veel voeten in de aarde en terwille van het ideaal kwam zelfs een LP op de markt. Inmiddels is de stadsnieuwbouw in de Bijlmermeer voltooid maar hoe bitter is het ontwaken geweest: een wijk vol problemen, leegstand en eenzaamheid.

Onder de noemer van de beslissingen die op lange termijn gezien, altijd verkeerd uitpakken — zie boven — kunnen ook kerkelijke besluiten worden verzameld. De ontwikkelingen in de Gereformeerde Kerken in Nederland gedurende de twintigste eeuw hebben niet beantwoord aan wat de tijdgenoten van Afscheiding en Doleantie voor de geest heeft gestaan.

Overal doemde een bocht op die niet was voorzien: in het politieke, in het maatschappelijke en in het kerkelijke.

Verwijten moeten achterwege blijven

Het is niet moeilijk om historische vergissingen aan te wijzen en hen die voor deze vergissingen verantwoordelijk zijn, in gebreke te stellen. Vandaag weten wij dat Chamberlain en Daladier zich op het fenomeen H. hebben verkeken. Vandaag weten wij dat het Amsterdamse gemeentebestuur in de jaren zestig ten aanzien van de Bijlmermeer een verkeerde keuze heeft gemaakt.

Dat is echter wijsheid achteraf. Mensen van toen meenden de goede weg in te slaan. Daarvoor hadden zij duidelijke en redelijke argumenten. Zij konden niet weten wat achter hun einder lag. Zij hebben factoren en middelen tegen elkaar afgewogen en hebben een beslissing genomen.

Je kunt alle historische ervaringen in een computer stoppen om dat ding te laten uitrekenen hoe de toekomst eruit zou zien. Maar het resultaat zou met de werkelijkheid niet overeenstemmen omdat onbekende factoren en onbekende geestelijke stromingen morgen en overmorgen in het spel komen.

Daarom moet men de uitspraken van futurologen met tonnen strooizout nemen. Ze mogen veel knapper zijn dan de schrijver van dit verhaal, maar op de keper zijn ze ook maar profeten die brood eten.

Er is maar één ding dat wij weten: de Heer komt terug. Maar op welke dag en langs welke weg en binnen welk historisch raam, weten wij niet en kunnen wij niet weten. Het enige parool is: Waakt!

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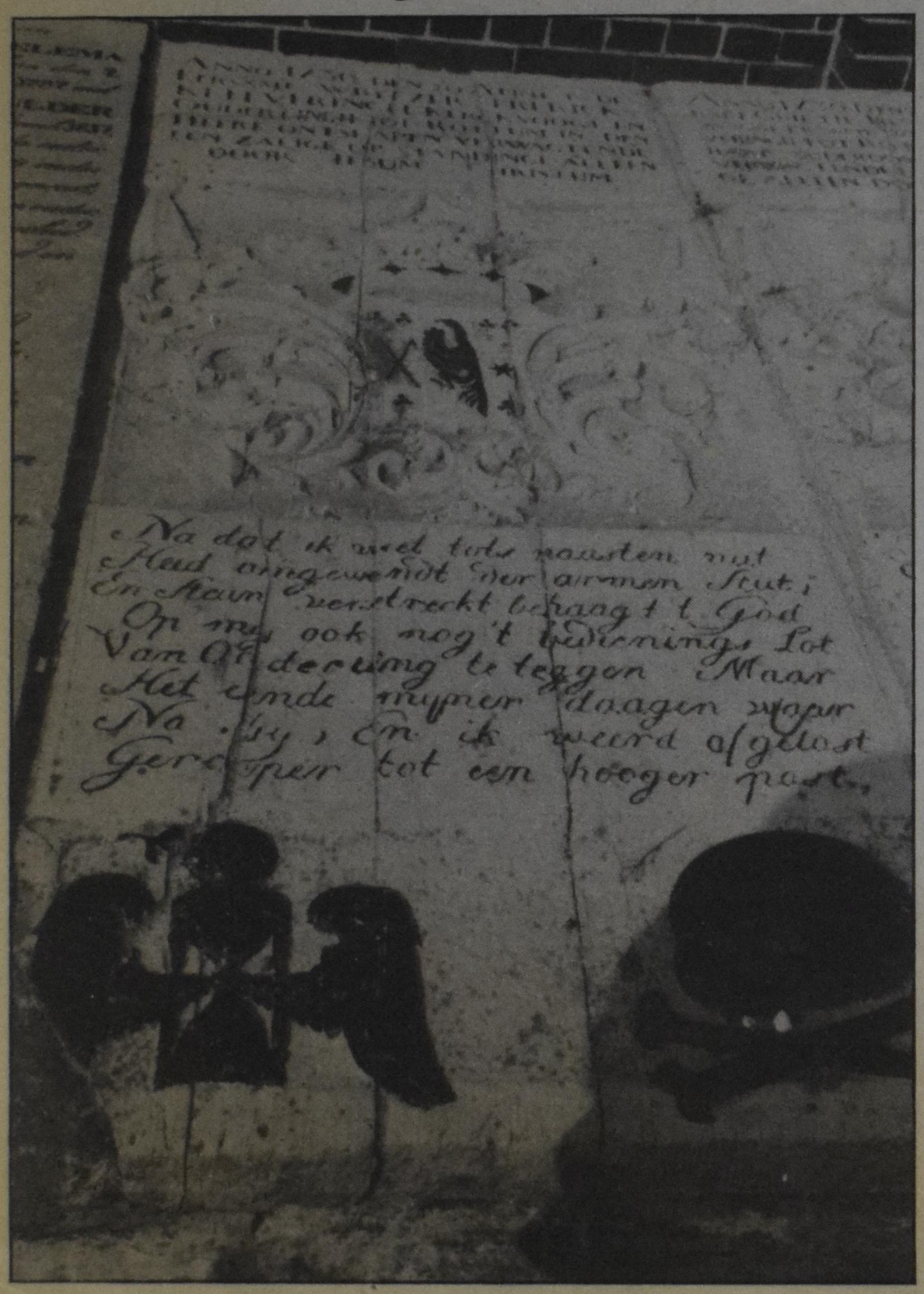
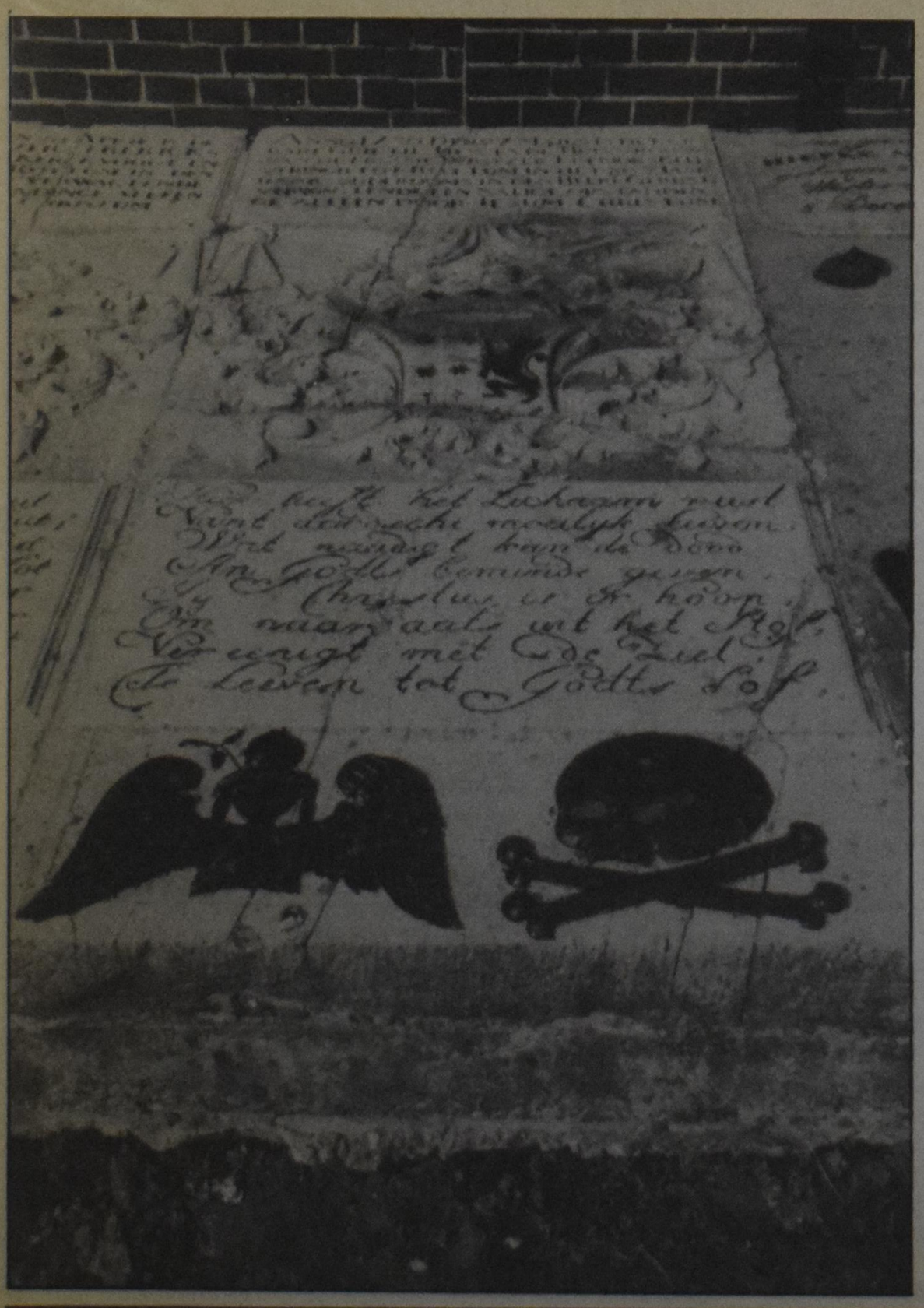
Eeuwen-oude getuigenissen


Na dat ik wel tots naasten nut
Had aangewendt der armen Stut;
En Steun verstreckt behaagt t God
Op mij ook nog't bedienings Lot
Van Ouderlingh te leggen Maar
Het einde mijner daagen waar
Na bij, En ik weerd afgelost
Geroepen tot een hooger post.


Hier heeft het Lichaam rust
Vant aardsche moeijlijk Leven,
Wat naadigt kan de Dood
An Godt beminde geven,
Bij Christus is er Hoop,
Om naamaals uit het Stof,
Vereenigt met de Ziel,
Te Leeven tot Godts Lof.

Didy Prinzen

Gedurende een bezoek aan Nederland werd ik in het hoge Noorden geconfronteerd met het leven en sterven van een verre "voorvader en voormoeder." Daar, in een heel oud dorpje, langs de muur van een pittoresk kerkje, lagen een dozijn hele oude grafzerken, er waarschijnlijk neergelegd om ruimte te maken op het kerkhof.

Na meer dan 250 jaar was het schrift er op nog duidelijk leesbaar. Dit is wat op de zerk stond die mijn moeders familienaam vermeldde (de spelling van die naam is door de jaren heen veranderd in Cleveringa):

Anno 1730 den 20 April is de Eersame Writzer Frericks Kleeveringh, Kerckvoogt en Ouderlingh tot Rottum, in den Heere ontslapen, verwagtende Een zalige Opstandinge alleen door Jesum Christum

Daaronder stond het familiewapen en dan, in prachtig, sierlijk Nederlands geschreven:

Na dat ik rust tots naasten nut
Had aangewendt der armen Stut,
En Steun verstreckt, behaagt 't God
Op mij ook nog 't bedienings Lot
Van Ouderlingh te leggen. Maar
Het einde mijner daagen waar
Na bij, En ik weerd afgelost
Geroepen tot een hooger post.

Naast deze zerk lag die van "de huisvrouw," met eerst weer deze hele mooie mededeling:

Anno 1736 den 27 Maius is de eerbare Grietie Thewes de Huisvrouw van de Ersame Writzer Frericks Kleeveringh tot Rottum in het 80st Jaar haars ouderdoms in den Heere Gerust, Verwagtende een Salige Opstandinge alleen door Jesum Christum.

Dan weer het wapen en daaronder:

Hier heeft het Lichaam rust
Vant aardsche moeijlijk Leven,
Wat naadigt kan de Dood
An Godt beminde geven,
Bij Christus is er Hoop,
Om naamaals uit het Stof,
Vereenigt met de Ziel,
Te Leeven tot Godts Lof.

Hier behoeft weinig aan toegevoegd te worden. Wat een "perspectief" staat er op deze stenen vermeld. Is het niet een opsomming van het enige waar het in dit leven om gaat? Ik wou dat het vandaag nog zo gedaan kon worden!

Nee, onze voorvaders liepen niet met het geloof te koop! Hun leven zelf was hun getuigenis. En, na meer dan 250 jaar ligt die hele rijke boodschap, betreffende dat leven en sterven, en hun verwachting van het eeuwige leven, daar nog — leesbaar voor ieder die er voorbij gaat!

Het maakte een diepe indruk op mij terwijl ik daar stond. Ik was erg blij met die boodschap uit het heel verre verleden ....

Didy Prinzen woont in Whitby, Ont.

Books

Robert VanderVennen, book review editor

"Power evangelism" in the 20th century

How to Have A Healing Ministry Without Making Your Church Sick, by C. Peter Wagner. Ventura, California: Regal Books, 1988. Paper, 276 pp. $8.95. Reviewed by John Van Schepen.

In this book, Peter Wagner tells an interesting story about the King of Siam and a Dutch ambassador. It seems that back in the 17th century the king and the ambassador were having a pleasant talk during which the king was quite enthralled by the stories in far-off Holland. But when the ambassador began telling the king, who had for his entire life lived in the tropics, about winters in Holland and how the water got so hard that an elephant could walk on it, the king swiftly replied, "Hitherto I have believed the strange things you have told me, because I look upon you as a sober, fair man; but now I am sure that you lie." Wagner does not recount this story just because it is interesting.

The problem, says Wagner, was that the king's worldview or frame of reference simply could not process the information brought to him by the ambassador. The same problem besets much of the evangelical world today as it seeks to understand the signs and wonders which God is doing as they are being experienced in many places today.

Wagner is neither Pentecostal nor charismatic but defines himself as belonging to the "third wave." In the first chapter he points out several doctrinal, ecclesiastical and experiential areas which sharply distinguish the "third wave." He then traces the path by which he progressed from espousing a dispensational, anti-Pentecostal view to team teaching a course at Fuller Theological Seminary with John Wimber on signs and wonders in growing churches.

Healing ministries

The bulk of the book is descriptive more than it is prescriptive. Wagner draws from his vast world-wide experience as a leader in the church growth movement to provide examples of miracles and "power evangelism" today. In addition, he seeks to lay a biblical framework for his position as well as provide answers to many frequently asked questions regarding such things as healing and casting out demons.

Not until near the end of his book does Wagner give explicit direction on how a healing ministry could be incorporated into the life of a church. Pastors who have or anticipate having to deal with charismatic tendencies in their congregation will benefit from Wagner's discussion.

One will not discover in-depth theology in this book. However, anyone who desires to learn more of how the Spirit of God appears to be moving with power today ought to include Wagner's book on his or her reading list.

Wagner's experience is broad and deep. His past, and his present position cause him to be a reputable reporter on power evangelism in the world today. The Spirit of God is indeed moving throughout the world today. Whether one considers him- or herself to be a part of the "third wave" or not we must all be as alert as possible to what the Spirit is saying to the church today. Wagner's book will certainly be a valuable tool in that listening process.

Christian living

Biblical wisdom for our lives

Wisdom as a Lifestyle: Building Biblical Life-codes, by David Wright. Grand Rapids: Zondervan, 1987. Paper, 147 pp. Reviewed by Helen Tangelder, Strathroy, Ontario.

The other day I heard my husband say after he was talking to someone, "You need the wisdom of Solomon." Isn't it true that when we are involved with others at work, on committees, with family or friends and decisions have to be made, we need to be wise and cautious so that we'll make the right statements, try to see both sides of the story and make the right choices?

Who needs wisdom? Isn't it for those who sit in their ivory towers, or are in a "think-tank" or for those who meditate? Today, much emphasis is on knowledge, getting high marks so that you'll get promoted or be able to buy the latest gadgets. Knowledge has zoomed way ahead of wisdom and one is often confused with the other. You can have a university degree without being wise.

Proverbs is a gem of a book that is full of pithy phrases, strong and practical for each one of us. To do justice to it, this Old Testament book has to be read in short sections, a few verses at a time. The secret to living as instructed in Proverbs is to *think* and then to apply it to our lives.

Topical approach

I like David Wright's approach to this little-studied book. Instead of going through Proverbs chapter by chapter, he studies it by topic and applies the verses to life situations.

This life I have set forth from Proverbs is not some idealistic pie-in-the-sky dream, but a practical possibility in the eyes of God. When we adopt wisdom as our life-code, we will find ourselves in the thick of life. Fighting as sons of the King, the enemies Satan places in this world. (p. 57)

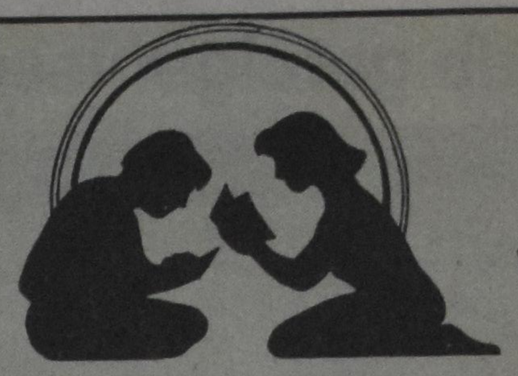
Wright stays close to his subject and zeroes in on how we can apply wisdom to our own life. This is not a "how-to" book you would find in a popular book store, nor is it an Ann Landers advice column.

Rather, as Wright points out, Proverbs gives biblical answers on how to deal with disappointment, injustice, the loss of a job, how to make and keep friends. Wright takes a fresh look at Proverbs and allows us to see how wisdom can be a victorious lifestyle that is biblical and practical.

It appears that there are very few commentaries strictly on Proverbs and this book would be a good one to add to the collection, or for personal reading. I've heard it said that Proverbs should be read at least once a year. Wright reminds us that Proverbs is most beneficial for everyone.

David Wright should know what he is writing about for he has had first-hand experience in dealing with people in all kinds of situations. He works as a liaison officer and counsellor for church leaders in Haiti. He grew up with his missionary parents in the Philippines. So from living and serving the Lord in different cultures he knows what it takes to deal with people from different backgrounds: wisdom.

"Wisdom is not God, but a way of life" (p. 38).



Friends of God

Wayne Brouwer

The Bible (II)

"They devoted themselves to the apostles' teachings...." **(Acts 2:42)**

How do we understand the Bible to be the Word of God? In what way did the early Christians hear the voice of God in the teachings of the Apostles? And how does it continue to speak to us today? This is a very important question, perhaps one of the most important in the Church today. But quick answers and trite replies may do more harm than good, turning away some in disbelief, or making the Bible less than it actually is.

Linguistic analysis

Take, for instance, the case of Ivan Panin. Russian by birth, he sought his fortune in North America and graduated with honours from Harvard University. He was a brilliant scholar, especially in mathematics, linguistics, and literature. He was also a fascinating lecturer who was often asked to speak against Christianity. With keen arguments and great wit he would destroy the Christian faith as he saw it. Audiences applauded as he took away their faith and left them with only a belief in the powers of science and human reason.

But something happened along the way. He realized his lectures were beginning to sound hollow. What he proclaimed with such energy from the podium he felt very uncomfortable with in his heart. And then it happened! He met Christ! The atheist became a Christian; the agnostic believed!

Panin began to apply all his intellectual resources to a study of the Bible. Greek and Hebrew, he knew, did not have numbers. Instead, they used letters of the alphabet to represent different amounts. So he began to study the words and sentences of the Bible to figure out the numerical values there. Eventually he found patterns and mathematical ideas there that *proved* to him that the Bible had a divine author! In fact, at one point he sent 43,000 pages of his research to the Nobel Research Foundation.

The divine signature

What did he show? He added up all the words found in the Bible and discovered that the total was divisible by 7. The number of proper names in the Bible divides by 7. The number of words that begin with a vowel is divisible by 7. So it is with those that begin with a consonant. And the total number of nouns in the Bible. And the total number of words that are not nouns.

Of course Panin understood the number 7 as the number of perfection, of God himself. So all these coincidences with the number 7 were actually the author's hidden signature, reminding us of the Bible's divine origins.

Panin carried his conclusions further when he analyzed specific passages in both Old and New Testaments. Genesis opens with a sentence that contains seven Hebrew words. Together the words have 7 x 4 letters. There are only three nouns in the sentence, symbolizing the Trinity. The numerical value of these nouns amounts to 777, the number of the Triune God!

The list goes on and on. In all, Panin came up with 30 different features of this single verse which are multiples of seven. And his calculations "prove" this to be the special work of God, since the odds against this happening naturally are 33 *trillion* to 1!

When Panin checks out the geneology of Jesus in Matthew 1, he sees much of the same. The words, the vowels, the consonants, the letters in various combinations, all come out to a surprising number of multiples of seven. Obviously, this is more than one could expect from Matthew, so God must be the author, hiding his divine signature all over the precious pages of the scriptures. *That's* what makes the Bible special! That's what *proves* that it is the Word of God!

What do you think? Would that be enough proof for you? Would you hear the voice of God in scripture more clearly if these things, in fact, were true? Think about it, and join me again next week for further reflections.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.